THE COMMONWEAL

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LET US CENTER OUR FIRE

THE CAMPAIGN against the degrading influence of vile and crime-breeding motion pictures, launched by the Catholic hierarchy, has become national in its scope, and is being heartily supported by many non-Catholic religious leaders and organizations. The secular press, which at first paid little attention to the movement, is now reporting many of its developments. The motion picture interests are alarmed, and are beginning to flood the country with their own defensive propaganda. At the same time, however, as the campaign thus demonstrates its effectiveness, it becomes obvious that a decision of major importance must be made regarding its tactics, especially in connection with its permanent institution. Reserving our comments upon this point for the moment, a brief review of the progress of the campaign in what may be called its period of agitation will not only be in order, but will also emphasize the need for making the agitation not an end in itself, but the mere prelude to constructive action. The sad and depressing history of far too many Catholic movements should be remembered in connection with the present one. That history is full of dismal chapters of wasted enthusiasm: of eloquent sermons and speeches that led to nothing except "ringing resolutions" of denunciation of this or that particular evil, or of approval of this or that worthy cause. And then—the bubble of enthusiasm has burst, splattering everybody concerned with cold water.

The statement issued by Bishop Ernest Lynn Waldorf, head of the Methodist Episcopal Church in the Chicago diocese, is typical of the sort of practical approval and cooperation offered by a rapidly growing number of Protestant and Jewish religious leaders, papers and organizations to the movement led by the Catholic bishops. Protestants in general, and the Methodist Episcopal Church in particular, welcome the League for Decency as it is proposed by the Catholic Church, says Bishop Waldorf. "The entrance of the Roman Catholic hierarchy into this struggle through the episcopal committee headed by Archbishop McNicholas of Cincinnati is a development which all Protestants will hail with enthusiastic approval," he added. He also stated that he had urged the necessity of a reform

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of motion pictures during a state-wide series of district conferences.

The pledge promulgated by so many Catholic bishops, and already signed by hundreds of thousands, who promise to cease patronizing theatres offering morally objectionable films, will be suggested by the Methodist leaders in the Chicago area for reprinting in the bulletins of local churches with a coupon attached for the signatures of churchgoers. The signed pledges will be forwarded to Hollywood. "We shall ask our Methodist people to include in their pledges not only the feature films, but the comedies," said Bishop Waldorf. "Frequently the effect of a good feature is ruined by the filth of a comedy billed with the feature on the same bill."

This swinging into line with the Catholic effort in Chicago has occurred also in Detroit, Philadelphia, New York, Baltimore, Los Angeles, Rochester, Denver, Milwaukee, and many other cities. In making this statement, however, we do not mean in any way to suggest that Protestants have waited for the Catholics to move in this matter. On the contrary, such vigorous papers as the *Christian Century,* and the *Living Church,* have for a long time been exposing the evils of the motion picture industry, while scores of Protestant organizations have been active in fighting for reform. The point of cooperation now being given to the Catholic movement is that the latter at last offers a really practical method for making protests effective. Let some millions of fathers and mothers—Catholics, Protestants and Jews—keep away from the offending theatres, and keep their children away, and even the most cynical Hollywood magnates, and their financial backers, will be compelled to clean house.

But if this result is to be reached, we must center our fire. It will not do any good to arouse the whole country, and sign up millions in the Legion for Decency, unless there is a unified national plan. Such a plan, now being discussed, is before the Catholic committee of bishops directing the campaign, and it is most essential that it should be adopted. It calls for the establishment of a National Previewing Board, composed of both laymen and priests, to be set up in Hollywood, to judge all pictures, and to prepare two lists; first, a Recommended, or White List, second, a Non-Recommended, or Black List. These lists should be distributed promptly to all newspapers, Catholic and non-Catholic alike, and to all organizations desiring the service, which would include hundreds, if not thousands, of non-Catholic groups. Such a board, acting with the authority of the Catholic hierarchy, would exercise a really effective influence. White Lists, alone, no matter how justly prepared, are ineffective, as experience has proved. The evil films must be branded as such, and companies making them and theatres showing them must be made to suffer.

If some such plan as this is not adopted and made effective, there will be a state of sad confusion leading to a great defeat. In one diocese we shall see a White List, locally—and therefore belatedly—drawn up, containing items condemned in a neighboring diocese, or vice versa, and the whole movement will collapse, amid the jeering laughter of the pagan crowd, and the more discreet, but even more delighted, snickers of the motion-picture ghouls, with their, "I told you so!—the goody-goody people can never be practical." Unity of policy, and that policy strictly applied—is absolutely required.

WEEK BY WEEK

In Behalf of Education

EDUCATION being one of the most important of all social endeavors, we offer no apology for dedicating once again an issue of THE COMMONWEAL to the school and its teachers. Generally this number has appeared simultaneously with the annual meeting of the Catholic Education Association, which will not convene in 1934 owing primarily to the economic difficulties which rest heavily upon all of us. We feel, however, that anniversaries can be observed in the spirit if not in the letter. The problems of education are many; the ideal which underlies it ought to be one—to provide the soundest possible mental, physical and religious training for the crowd of youngsters who tomorrow will be America. Doubtless the ferment of recent years has stressed the problems too much and the ideal insufficiently. It was widely felt that only vast expenditures of money on buildings and equipment could serve the nation's purpose. Today, faced as we are with the imperative necessity of retrenchment everywhere, our thoughts are turning once more to that which man can do for man. That great teachers, and great teachers only, can make the ideal school is the motto which we have consistently placed at the front of our discussion of educational problems. Now, whatever else of worry and struggle may lie ahead, we all realize that the Catholic school, with its corps of devoted Sisters, well-trained Brothers and idealistic laymen and laywomen, possesses a treasure of teaching energy which will see hundreds of thousands of young folk safely through adolescence. Yet of course there are grave economic problems, to some of which we shall try to give due consideration during coming months. For example, there is the question whether Catholics, who have hitherto paid dual taxes for the sake of truly Christian training, ought now to seek some measure of assistance from the state.

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ALMOST as we write, Congress is adjourning amid the huzzas of the members and their friends and critics in the galleries, the playing of the national anthem by the Marine Band and the departing rumbles of speechmaking that threatened to develop into filibustering. The House at first adopted a resolution frowning on post-session parties; then with amiable inconsistency indicative of that large and supple nature necessary for getting along in a highly uncertain life, they engaged in forty minutes of merrymaking. They had just adopted the National Housing Act, described in the Survey elsewhere in this issue, and the Senate had passed the Dill-Crosser Railway Labor bill without a roll call. Other highly important measures adopted, which we will have to consider with a little more leisure at another time, were the Frazier-Lemke-Long Farm Bankruptcy Act extending by six years the moratorium on farm mortgages, the Kerr Tobacco Control Act, generally similar to the Bankhead Cotton Control Act; the Free Trade Zone Act for the establishment of "free ports" and the expediting and encouragement of foreign commerce; and the conference report on the deficiency bill carrying more than $2,600,000,000 in appropriations and authorizations. The New York *Times* summed up: "Both Houses had just acted finally on the National Housing Bill and sent it to President Roosevelt with the compliments of a Congress that fulfilled with but few exceptions every desire of the executive department. Moreover, it had wiped the legislative slate as clean as remembered by the oldest members or employees of either House." After such action, forty minutes' merrymaking is hardly unseemly. The country may breathe a little more quietly for a while; then the cannonading of the elections will be upon us.

The Seventy-third Congress

RECALLING that NRA was the response of the government at a time when industry was prostrate and crying for action, President Roosevelt in his letter read on the anniversary of the first year of the National Industrial Recovery Act recorded progress made. Following in an abridged form is his statement: "Industry had desired and was given the right to act in unison for the prevention of unfair practises. Workers had long sought and now were given a new charter of rights. Collective bargaining and the right of workers to choose their representatives were established. Fear of disaster has given way to faith in united action. Millions of discouraged and suffering unemployed found their names on payrolls again. The evils of child labor and of starvation wages have almost everywhere been abolished. The first year under NIRA reveals significant and extraordinary increases in industry and business generally. We have spread employment, we have raised pay and we are not through yet. It is a notable record of recovery. It has produced widespread and, I believe, permanent results. People who cannot see the forest for the trees make much of controversy in various groups which meet in NRA. If NRA did not invite robust arguments it could not do the work assigned to it. The first phase of NRA is drawing to a close. Ninety-five percent of industry has been codified. Very soon we shall be free to concentrate on the continuing task of code organization, code revision and compliance. As time goes on, experience will remove inequities which appear from time to time." With this statement of purpose and accomplishment we hold there can be little quarrel except by those who bay at the moon because in a distraught world things are not already perfect and those others who now think that government inaction would have been better than action. Certainly much remains to be done, but we believe that the President and his aides have striven manfully against great odds to interpret justly and to resuscitate the spirit of the nation.

NRA's First Year

WHAT are the soundings on the NRA? To begin with, they are like any soundings in strange waters, valuable but not conclusive. A monstrosity of a rock or shoal may be a hundred yards ahead, though the indications are for a favorable passage. At best, soundings may be the tops of peaks or the bottoms of valleys on the unseen ocean floor; if their sums, however, indicate a fair level—in the case of the NRA a statistical trend towards business recovery—we have about the only reasonable basis for proceeding that we can have in a world not definitely an utopia. As a starter to mix the metaphor thoroughly, there is, in military parlance, the sounding-off of General Johnson, "I know that NRA has raised employment 37 percent and payrolls 72 percent." He might have mentioned that NRA administrative employees have increased from 85 to 1,800, but that is something else again. Further official figures of improvement in the NRA year are: manufacturing production is up 50 percent; department store sales up 46 percent; variety store sales up 86 percent; and rural general store sales up 66 percent. Automobile production in March, 1933, was 118,000 cars and in March of this year, 336,013 —an increase of 184.8 percent. Iron and steel production increased 200 percent, bituminous coal 62.5 percent. (Let it be whispered here, that of course these production figures need to be weighed judiciously by the imponderable of man-

Soundings of Recovery

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agement's preparations to be in a good position to keep up deliveries in case of strikes.) Commerce Department figures reveal that electric power production, a current commodity not amenable to the foregoing consideration, is up 14.9 percent;; freight-car loadings up 15.3 percent; magazine advertising up 23.5 percent; and newspaper advertising up 35.7 percent. April exports were 70.9 percent greater than last year and imports up 59.6 percent. More than 3,000 delegates of the National Confectioners' Association, meeting in New York, hailed as an unmistakable sign of a recovery of optimism and of spending power throughout the country that candy sales had increased 28 percent over last year, the public buying $15,000,000 more candy in the first four months of this year than last. "Let the sour stomachs laugh that off," we might paraphrase the more terse comment of schoolboys let loose at this season of the year in what is apparently an improving world.

Trials of an Atheist Organ

ACCORDING to press dispatches, *Bezboznik*, the Moscow paper which voices the views of the Society of the Militant Godless, is in a state. It has been receiving advices on the behavior of farmers in the remoter districts of the U. S. S. R. in the face of the drought, and these include reports of goings on which wring its honorable atheistic withers and fill its exalted atheistic bosom with pain. The Mohammedan farmers have been sacrificing sheep to Allah, to call down His mercy upon the stricken fields. Other farmers, whose religion is not specified—to us it sounds like something out of Gogol—have reverted to their ancient "splashing ceremony," which consists in invoking rain from whatever power is supposed to give it, by going about with a bucket of water and aspersing anyone you meet; and what is really distressing to *Bezboznik* about the business is that "the chairman of the Red Star collective farm organized such a ceremony." Finally, the cunning Orthodox priests are said first to have learned from the barometer that it was going to rain in June, and then to have started prayers for rain in order to be able to claim a miracle. Poor *Bezboznik!* Poor little no-Goddite paper! We do not even offer it the comfort that the sheep would have died anyway, that the splashing party was probably a lot of fun on a hot afternoon, or that the barometers at least are working, which is more than can be said of many other things made in Russian factories. Its trouble lies deeper. It lies in the nature of humanity itself, which simply *will* believe, propitiate and worship, if not loftily and purely by training in the high tradition, then superstitiously, by mere instinct, maugre anything the best minds can say.

Educating the Alumni

"LEISURE time" has become a really important slogan, which the universities cannot deal with too seriously. The problem of how to keep the alumnus or his feminine counterpart intellectually alert and spiritually progressive is a very serious one. In so far as any real cultural work in later life is concerned, the average ex-collegian might just as well have studied hod-carrying. This year a number of institutions have revived the idea of courses for graduates. We are happy to note that among them is a Catholic school—St. Joseph's College for Women, of Brooklyn. The activities consisted of a week of evening lectures, given gratis on a wide range of topics by members of the regular faculty. With extra-curricular interests attached, in so far as possible, the atmosphere was such as to restore genuine college feeling. Naturally most of the courses had to do with current problems and interests, but there was even one on college geometry—and we hear that a respectable number registered. There is no reason why this practise should not become universal.

"Favorable" Balance of Trade

IN DIPLOMACY, international conduct seems to be reverting to conditions of the romantic Renaissance, with Mussolini and Hitler even going to the detail of reenacting in modern dress the meeting of Francis I and Henry VIII on the Field of the Cloth of Gold. But at the same time, a definitely post-war type of international economic relationship is being recognized and elaborated all over the world, which in this case, surprisingly enough, includes the United States and the United States Congress. The President is equipped with power to raise or lower duties against imports from individual countries by 50 percent when treaties permit and he feels it advantageous. The Peek Report of June 13 furnishes an international balance sheet for the country as a whole which demonstrates the necessity for some new method of international commerce. Since 1896 we have furnished the world with goods and services of a value $22,645,000,000 beyond that of things the world has given us, and the unemployed can't be fed and clothed with paper I.O.U.'s of very doubtful quality. Nations must either exchange equal values, or go broke with an "unfavorable" balance of trade, or find themselves something like $22,000,000,000 out with a "favorable" balance. No longer will individual traders roam an open world buying cheapest and selling dearest. More and more they will buy and sell to an extent indicated by their governments and in markets arranged by tariffs, quotas, and other governmental checks and stimulations, which are in sum designed to make their country come out even.

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TRAINING IN CHASTITY

By FELIX M. KIRSCH

There is perhaps none of all the manifold aspects of education more important than that which is discussed in this paper, and certainly none upon which safer and sounder guidance can be obtained than that which is derived from Catholic principles. These principles are presented with simple lucidity by Father Kirsch. That moral corruption is more potent in producing social disturbances, such as the crisis of today, than even economic factors, is beginning to be realized generally. Only religion can bring its cure.—The Editors.

IT IS not only priests and teachers, but also our Catholic parents who realize that something must be done quickly to protect our young people from the sex mania prevailing in our country today. The Catholic Family Life Conference at its first regional meeting held recently in Cleveland took up the problem of how to safeguard our Catholic youth from the shameless flaunting of sex. Secular newspapers gave national publicity to the effort, and many favorable responses have been received from all sections of the country and even from Canada. Yet, though Catholic parents are alarmed over the growing immorality of the young, their letters all too often reveal a most pathetic helplessness. Fathers and mothers are recognizing the crisis, but they are groping in the dark and asking anxiously: What can we do to save our children from the contamination of vice?

This anxiety on the part of our Catholic people represents both a challenge and an opportunity for Catholic education. Our people now require more than sporadic preaching and warning. They must now be taught how to attack the evil at the root, how to drive out naturalism, and how to be consistent in practising the Gospel of Christ Crucified, and that not only at the Communion railing and in the confessional, but also in the heart of the home, in the market place, in the shop, in the office, in the press, and in the thousand other ramifications of our American life. But such consistency is impossible without complete character education of both young and old.

The sex mania of our day is but an indication of a general weakening of character. It is futile to treat the symptom if we do not attack the root of the evil. To safeguard our people against the allurements of sex, we must give them the protection of a strong Christian character. Adequate training in chastity can be accomplished only in union with complete Christian education. While training in chastity is an important part of education, it is nevertheless but one part and perhaps not even the most important part. Training in chastity must form an integral part of moral education from the earliest years and cannot be postponed until sex reveals itself plainly to the growing child. The sum and substance of Catholic training in chastity is this: give a solid religious training in general, especially in the use of the sacraments; begin early to instruct the mind as to self-control in general, with simple applications to the sex instinct, while replying frankly to sincere questions in private; and try fully to instruct the child individually whenever the occasion requires

General character training is the essential phase of training in chastity. This theory of education was practised by the Catholic mother who trained her ten-year old boy to abstain from cookies between meals because Christ wished him to do something hard, and because by doing what was hard he would grow up to be strong man. Little wonder that this mother lived to see the day when her boy grown to stalwart manhood of thirty, had the strength to say, "No," when tempted to sin by another man's wife. Too many of our countrymen are moral weaklings and have their wishbone where their backbone ought to be because during their plastic years they were never compelled to do what was hard. Training in chastity will never be an easy job. The Sixth Commandment will always remain the difficult commandment, and to develop the moral power needed to withstand the temptations of today we must draw upon all resources of nature and grace.

Indirect methods of character education will accomplish a great deal. Parents and teachers must make skilful use of substitution and sublimation in the control and direction of the sex instinct. Our boys and girls must be shown that they can do what they are determined to do, that the spirit can control the flesh, and that they need never despair of attaining the high destiny of man. Their sense of shame, innate in fallen humanity, must be transformed into the protective power of genuine Christian modesty. Control of the imagination, manual labor and active sports are valuable helps. I agree with Agnes Repplier: "The children to be pitied, the children whose minds become infected with unwholesome curiosity are those who lack cheerful recreation, religious teaching, and the fine corrective of work. A playground or a swimming pool will do more to keep them mentally and morally sound than scores of lectures on sex hygiene."

While the protection of youth from the allurements of sex is a question of power rather than of knowledge, we cannot accept the view that ignorance is innocence. On the contrary, ignorance

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may be blamed for many a tragedy. A certain amount of sex instruction is needed, but the Holy Father in his encyclical on the Christian education of youth insists that it be given cautiously, at the opportune time, and according to the needs of the child, by those who have the right and duty of imparting the information. Though priests and teachers must do their duty in this regard, yet parents undoubtedly have the first obligation. But the disquieting question will not down: Do Catholic parents perform that duty? Four years ago I asked the following question of 500 pastors: "Is it your impression that Catholic parents give the necessary sex instruction early enough to their children? If not, why not?" Replies were received from 363 pastors; of these 320 replied, "No," implying that it was their belief that Catholic parents did not fulfil that duty by their children.

While Catholic parents are shirking their duty, the agents of the devil are up and doing. From whom does the average Catholic boy receive his sex instruction? A priest with a long experience of teaching in Catholic high schools reports that on an average more than 90 percent of our Catholic boys receive their information on sex from foul sources. In any group of 100 boys investigated by this priest, never more than six or seven stated that their first instruction in this vital matter came from their parents, teachers or confessors. Should we then be surprised if the subject of sex is so rarely seen in its proper light by our Catholic people? First impressions are generally the most lasting, and if the first impressions are vile the mind may never come to know sex as an instinct given us by God in trust and for a noble purpose. How much would be gained for the cause of God if we could get the masses of our Catholic people to learn the sublime aspect of sex as treated, for instance, by Professor Hildebrand in his book, "Defense of Purity"!

All parents will probably agree theoretically that it is their duty to instruct their children betimes, but will shirk the performance of the embarrassing task. A flagrant illustration is that of a Catholic orator who went up and down the country urging the duty of sex instruction upon parents, but who could not get himself to instruct his own children. In this matter most parents belong to the "Let me alone" club and are satisfied if they are not asked to furnish the information to their children. Many a parent feels like the mother who admitted: "I had sleepless nights full of fear and anguish and have prayed that my child would never come to me and ask me about these things."

When we come to analyze the reasons for the parents' inability to give the necessary instruction, we find that many lack both the accurate information and the proper vocabulary. Ninety-eight percent of them never received the proper information themselves, and hence cannot impart it; and, secondly, the terminology with which they are familiar is either vulgar or obscene, and they naturally feel embarrassed about using such language in the presence of their children.

Much would be gained if we could get all our Catholic parents to read some Catholic literature on the subject. We now have adequate Catholic literature in the field, and there is no need for consulting any but Catholic books on the subject. Non-Catholic literature on this delicate subject, though it be written with the best of intentions, can never measure up to our ideals of chastity. This non-Catholic literature ignores the all-important supernatural aids of prayer, confession and Holy Communion, and, what is worse, will often urge what is a crime in the sight of God. Hence in my little book, "Sex Education and Training in Chastity," I listed on pages 192-194 the excellent Catholic literature we now have on the subject. We now have available a Catholic book for every kind of need in this field, and most of this literature is sold at so low a price as to be within reach of even the slimmest purse.

Adequate and satisfactory information given at home will be among the best means to prevent the children from talking about the subject with their playmates and school companions. Efforts should be made by parents to create the proper tone in the home by insisting that certain subjects are family matters which should not be talked about outside the home circle. Such family affairs are money matters or intimate things in general, and information about the mysteries of life should be included in the category.

Given the proper relationship between parents and children, the latter will ask questions as soon as their curiosity is aroused. Since this curiosity is legitimate, parents should answer the questions frankly and truthfully from the beginning and by thus encouraging mutual confidence, the child will little by little acquire all the knowledge necessary before puberty comes. Sex knowledge that is imparted in childhood is generally received without shame or avidity, being then of no special emotional significance. Hence parents will avoid any later mutual embarrassment by answering frankly all the questions asked by their children.

It is well to keep away from young children lifelike illustrations, or photographs, such as are found in books of human anatomy or in non-Catholic books dealing with sex education. Some writers recommend the use of diagrams, since they explain all that is necessary without the danger of stimulation that might be copied and cartooned, and moreover recall the suggestive, crude drawings so commonly seen by, and passed around among, children of elementary school age.

How the thing is said is more important than what is said. The information should be given

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naturally and spontaneously. The Reverend Dr. John M. Cooper reminds us in his booklet, "Sex Education in the Home," that children are perhaps even more sensitive to tone-impressions than are adults. Hence he rightly recommends that the tone of voice be serious, kindly, sympathetic, reverent. The language should border on the matter-of-fact, but be tempered with the sense of the sacred. The tone should not betray nervousness, embarrassment, or tense and suppressed emotion. Nor should it be colored with the hush of mystery.

Parents and priests should always be specific in their instructions. Much of the catechism instruction on the Sixth Commandment is probably useless because of its being so vague and indefinite. A boy was justified when he declared after one such instruction: "Well, I really know as little now as before." The instruction consisted almost exclusively of "Don'ts." Let parents and priests explain clearly the concrete situations that will face boys and girls so that the young people will, at the moment of temptation, recall the warning of their father, mother or confessor.

A soldier wrote to the priest who had conducted a retreat for the young men before they left home: "I often heard the song that you referred to in one of your talks when you brought out plainly its vileness. The other soldiers laughed at the song, and I might have laughed along if you had not warned me betimes. But whenever that song was sung, I remembered what you had said about it, and I could not sing along or laugh with the crowd."

Another soldier got, by mistake, into a French tavern of questionable character. He remembered: "Just the situation that Father—— spoke about. I cannot stay here." And he returned to the street. The instruction of the priest had given him a clear idea of the danger he would face, and when he was confronted with the danger his subconscious mind recalled to him both the warning of the priest and his own resolution.

I grant that the sin may still be alluring despite the best of instructions, yet at the same time the boy will recognize that what looks so tempting is plainly labeled as something vile, and hence there is before his mind not only the prohibition "Don't" but also the resolution he made when he heard the priest's warning: "I will not do this." There may be a struggle, but the boy has been prepared for the fight, and with the help of grace he will win much more certainly than if he had been brought face to face with the danger without any forewarning. In this way we shall be giving to our young people the necessary vigilance that Pope Pius XI speaks of in his encyclical on the Christian education of youth as being so necessary in our day: "Today more than ever they should be forewarned and forearmed as Christians against the seductions and errors of the world." In the matter of chastity to be forewarned is often to be forearmed.

However, prohibiting alone is not a sufficient protection. Mere prohibitions are sometimes worse than useless. They arouse the sporting instinct. Hence, instead of merely warning about the dangers of sin, we must bring out the charm of chastity. A boy will scorn what is vile if he is deeply interested in what is ideal and chaste. The most important information is not the instruction about the animal nature or even about dangers, but the knowledge of how the almost infinite power of the soul, when aided by grace, can triumph over vice.

To withstand the allurements of present-day immorality, our Catholic youth must be given the challenge of idealism. This precisely is the objective of the Holy Father and of our bishops in their crusade for decency. In this crusade they are following the example of the Fathers of the Early Church who in the face of a decadent civilization pleaded for the miracles of Christian chastity. While pagan Rome reveled in debauchery, Christian Rome gave us the Agneses and the Cecilias and the Sebastians. These Christian heroes did their part to save the world from ruin because, amid the debauchery of pagan Rome, they dared to be different. For instance, when Agnes was tempted to sin by the son of the Prefect of Rome, she had the courage to say, "No," and thus proved herself different from the average girl of her time. And because she was different, 300,000,000 Catholics revere her today as a saint and as a glory of womanhood. For sixteen hundred years Agnes has inspired girls the world over to remain pure, and the very dungeon where she was tempted to sin, which was a house of shame in ancient Rome, is now a shrine and a place of prayer, with the miracles wrought by the girl's fortitude depicted on the walls. Had Agnes been common like other Roman girls, no one would today even know her name. But because she dared to be different, she is still an inspiration to girls today to be different, and thus not only save their own souls but show our distracted world the only way out of the misery of sin.

When France was growing decadent in the eighteenth century, one French nobleman remarked to his companion: "Let us be different; let us be distinguished." That was true nobility: *noblesse oblige*. They were true noblemen for not doing what everybody else was doing. Similarly, our Catholic boys and men must say: "Let us be different; let us be distinguished; we are the children of the saints; we must keep the tradition of the saints in a world that has lost its head and that is threatened with the ruin that is always the wages of sin."

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WHAT PRICE FAINT HOPE!

By LOGAN M. BULLITT

COMMENT by laymen on the condition of the Church may seem, at first blush, presumptuous, yet if one recall the Holy Father's summons to Catholic Action, and that this is essentially a lay activity, such comment should not be out of order, particularly in view of the figures of "The Official Catholic Directory" just issued for 1933. In considering these figures, possibly the greatest difficulty is proper perspective; the assigning of correct values to the influences producing them. The individual's view is narrowly limited; the figures are synthesized by an entire nation.

Unfortunately, the directory's recapitulation is not sufficiently detailed to show how the results were attained, though many dioceses have given complete figures from which we can construct a statement equivalent to the "Income and Expense" statement covering commercial activities. Thus, it is readily possible to show, as I do below, that the Archdiocese of Philadelphia had a leakage of 14,046, or 17.1 per 1,000 Catholics, during 1933, as against 1,928 conversions, or 2.3 per 1,000. Such a distressing condition seems not only to warrant lay comment but to call for frank statement.

It has been the writer's privilege during the past year to be in contact with most of the Catholic lay organizations in Philadelphia. These cover a vast field and most are working satisfactorily. The Holy Name Union, appointed by Cardinal Dougherty as the official vehicle of Catholic Action, has taken a new lease on life; the St. Vincent De Paul Society, spurred by demands, has increased its activities; the Knights of Columbus, urged by financial necessity as well as their usual zeal, have been most active; the Laymen's Week-end Retreat League has increased attendance nearly 50 percent; the Narberth Movement is gradually bringing its information for non-Catholics into new sections of the country; the Round Table has come into its fifth year with larger attendance than ever of Catholics and non-Catholics for the discussion of religious topics; the Adoration Society has completed its first year with a membership approximating 1,000 men; a Catholic Evidence Guild, with trained speakers, has been established; and other organizations of various kinds are working steadily.

Possibly one of the most outstanding activities in Philadelphia has been the Novenas of the Miraculous Medal. As many as 12,000 people have attended these in one day, in one church, coming from all sections of the city to what has been considered a suburb. This devotion has been taken up in a number of other parishes. Devotions to Saint Rita and to the Little Flower have also been widely attended. The Holy Father's call to frequent Communion has had a splendid response, and, through the activities of many organizations, there appears to have been a great vogue of Communion breakfasts, well attended.

Yet, despite these signs of devotion and missionary work, despite the labors of devoted men and women, the results are far from gratifying, as can be seen from the following table. This shows the complete official figures for the Archdiocese of Philadelphia for 1933, with the story they tell. It also gives an approximate picture of the Church throughout the nation, using Philadelphia percentages to supply the figures missing from the national official directory:

	PHILADELPHIA			THE UNITED STATES	
		Totals	*Per 1,000*	*Totals*	*Per 1,000*
Infant Baptisms		22,908	27.8	564,951	27.8[1]
Converts		1,928	2.3	49,181	2.4
Total Acquisitions		24,836	30.1	614,132	30.2
Deaths		9,860	11.9	241,831	11.9[1]
Theoretical Gain		14,976	18.2	372,301	18.3
Population, 1934	823,050			20,322,594	
Population, 1933	822,120			20,268,403	
Actual Gain		930	1.1	54,191	2.6
Leakage		14,046	17.1	218,110	15.7

[1] Philadelphia figures.

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Aside from the terrific leakage, there are certain points that stand out in these compilations: First, the birth rate for the entire nation in 1932 was 17.4, with an apparent tendency to go lower. Thus the Catholic rate in Philadelphia, as measured by infant baptisms, is high. This would indicate that birth control has not had a serious effect on the Catholic rate, though it is an obvious question to ask: What effect has it had on leakage? As this leakage is mostly, doubtless, from the fringe of the Church, discipline administered without due tact and understanding will tend to increase leakage. Such discipline has been administered in the case of birth control.

Secondly, though immigration has been heavily restricted, it would seem possible that more than 5,000 Catholics came into the United States during 1933, which would mean that conversions and natural increase did not offset the leakage, though, on the other hand, it is possible that the emigration of Catholics more than equaled the immigration. In any case, the gain of 54,191, containing 49,181 converts, is a negligible contribution from within the Church itself. This is one-fourth of 1 percent, or one in 4,000.

Thirdly, the leakage for the nation as a whole is four and a half times the number of converts; for Philadelphia, seven and a quarter times. The death rate is approximately that for the nation as a whole, irrespective of religion.

It is only fair to say that Catholic laymen of substantial position have frequently questioned the accuracy of the figures given in the official directory, not because of any lack of care on the part of the publishers, but on account of the difficulty in some sections of the nation in keeping and obtaining the actual figures. However, it does not seem possible to go back of these figures.

There are in Philadelphia, one priest for every 710 and one religious woman for every 160 Catholics. In the nation, there is one priest for every 686 Catholics, with no recapitulation showing the number of religious women. These religious are devoted, sincere and hard working almost to an individual, and no criticism is intended in asking whether there is not something wrong with a system that produces such heavy leakage as the Church now has.

Undoubtedly the greatest contribution made to the Church in this country in its early days was that of the two waves of Irish immigrants, who arrived here seeking an asylum, and with little else but their faith. They had been accustomed to poverty, tyranny and hardship. Their lives centered in the Church. But since then their descendents have been used to none of the things that brought their forebears here, and they have received a high type of education.

While I do not mean to intimate that education is anything but an ally to the Church, it seems obvious that things must be expressed somewhat differently to obtain the same reaction from an educated man as from an uneducated one.

The man accustomed to tyranny and persecution will react favorably to discipline; the man not so accustomed will chafe under it. Here again, I do not intend to advocate the relaxation, in any sense, of Church discipline, but would point out that to understand and sympathize with a sin-torn soul is in no sense a condoning of the sin. To refuse such sympathy and understanding is likely to be the equivalent of a physician curing a disease by killing his patient.

The greatest danger faced by a sin-torn soul is the loss of the theological virtue of hope, that virtue which gives strength to the sinner to struggle upward and onward no matter how often he fall. In my experiences during the past year, I have come to the belief that the entering wedge for the loss of faith is the dimming of hope, and that, in many cases, the final blow that deprives a man of his precious heritage of the Church is someone else's lack of charity.

We need undoubtedly more and better-equipped lay leaders, who are capable of doing and willing to do those things that require doing, with less of the spirit of "let the other fellow do it." For, after all, we are each of us our brother's keeper, and the leakage from the Church should be a matter of concern to all Catholics. The development of such leaders would, undoubtedly, create a willingness among our clergy to permit operation freer of interference and inhibitions than at the present time. Undoubtedly, many Catholic lay movements are now handicapped through fear that someone may make a mistake, and that, therefore, it is better not to do anything than to do it only approximately perfectly.

Cooperation with one's gift of faith through the leading of a devout life is essential, of course, though it does not preclude, but would seem to demand, a spiritual development in keeping with development in material knowledge and experience.

Quite contrary to this, we become immersed in material things. We work, and study, and experiment, and read about this and that, but most of us give up all study of religion when we leave our school books. Most Catholics remember enough of their catechisms to tell why they were created; many of them do not remember what constitutes the virtue of hope sufficiently to carry them through the tough spots.

A more universal appreciation of the gift of faith and a more understanding application of charity would go a long way toward correcting the present leakage, but nothing will better conditions until every Catholic has embedded deep within his soul a much fuller realization of the meaning of hope. And what a price the world is paying for faint hope!

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CATHOLICS IN GERMANY

By GEORGE N. SHUSTER

WHAT is the present fate of German Catholicism? Some months ago, I asked the same question and attempted to reply. There is evidence to show that those few lines were very widely read. Yet neither they nor the multitude of other things written about the situation have sufficed to awaken the conscience of the Church in the United States. Why should I speak guardedly? Today, a full year after the suppression of the Center party, not one clear-cut manifestation of interest or sympathy has been given. If even so much as public prayer has been offered for those whose lot it is to drain the full cup of misery and degradation by reason only of their lifelong interest in Catholic Action, I have failed to hear of it. Noting this strange indifference, one can no more be silent concerning it than one could be wordless on the subject of Christianity itself. For the whole verity of the union of men in the Church is at stake. If conscience does not leap into action under such circumstances, then conscience is either unawakened or dead amongst us. True, there are domestic problems aplenty. But domestic problems existed in Europe, too, in the days when the Church of the Old World sent not wealth merely but the lifeblood of its noblest sons for the sake of the Faith in a pioneer wilderness. And nowhere was the tide of treasure poured out more unstintingly than in Germany.

Let us try to see what has happened recently. Perhaps it can best be described as the exhaustion of resources. A year ago, the thousands upon thousands of families upon whom the Nazi blow fell could still in a measure help one another. All had thriftily saved something. This could be divided—was as a matter of fact, in countless instances, generously divided among the victims. Today that possibility no longer exists. The conflagration of penury has swept closer and closer to all these homes. Agencies in touch with the situation receive a constant supply of harrowing stories. Men of the greatest eminence in all fields of endeavor—professors and statesmen, writers and business men, scientists and publicists —must literally watch their families starve. There is one case before me now, the details of which would have seemed utterly incredible a few years ago.

More than that. The peculiar mission of the Church in Germany was to effect the union of Catholic influence with the specifically modern instrumentalities of thought and action. There was, first of all, the university. That long array of brilliant scholars upon whom we rely without entirely realizing it, the march of studious genius from Pastor to Karl Adam and Romano Guardini, was made possible through the resoluteness with which the German Catholic entered university life and tapped its resources. Not by accident was such an achievement, matched in no other country, begun and continued. There was first of all the marvelous German academic background, and there was secondly the tenacity with which successive generations of sons of the Church went about their tasks. Quite as important has been the tireless energy of popular organization for religious, social and ethical ends. In so far as harnessing the individual to some worth-while collective effort was thinkable, the thing was done—not easily and as a matter of course, but in the teeth of great odds and under the threat of danger.

We must face the truth. The especial services of German Catholics may soon be things of the past. What is the most natural product of a curbed, silenced and topsy-turvy university system? The answer is simple. That product is a muddying of the wells from which youth draws. When the older men are gone, taking the secret of Germany's inner desolation to the grave, there will follow a generation which remembers Catholicism only as something which could not adjust itself to a new order. It will be recalled as a form of belief so helpless and unimportant in the world that, in the hour of starkest tragedy, no outsiders thought it necessary to render aid. The time will come when the tradition of the German Catholic intellectual will be lost, and I, for one, fail to see in what other country it can be carried on.

There is more talk in the papers concerning various forms of organization. They are less important than the university—by which term I do not mean, of course, a few classrooms and a campus with a gymnasium attached—but they are probably more easily visualized. Well, during the past few months the doom of the German Catholic press has been sealed. Acts of outrageous suppression have followed one another, from the ridiculous incident which sent a printer off to jail because of a misplaced punctuation mark to the insane curbing of every intellectual periodical and review. Adult associations (for example, the Arbeitervereine) have practically ceased to exist. The Catholic youth organizations, after having put up a gallant fight, are engaged in the last naked struggle for existence. Again and again the full madness of a mob diseased with nationalistic folly has singled out these

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youth organizations for attack. Those who still believe that the letter of a papal concordat will prevail against barbarism are living in a fool's paradise. The truth of the matter is that in a little while everything that the German achievement in popular religious action has meant will belong to history alone.

The tragedy is that much of this need not have been. I shall confess that I have precious little sympathy with the point of view that a Hitlerite conflict with the Papacy will pave the road to another Canossa—that "qui mange du Pape en meurt." One may of course argue about it as a theory. One may ignore the seemingly plain lessons of modern history, which are not all annotations to Roman diplomatic victories. In feudal or absolutist times, when a Catholic people was asked to choose between a prince of the Church and a prince of this world, the problem was a different one entirely from what it is now in an age of Catholic minorities fashioned like islands in a sea of worldliness. However all that may be, tales of Canossa are perilously pleasant to read. We can sit back and say that in the end the Papacy will win anyhow, and so why worry? This is a species of crippling and disastrous fatalism. Despite all its Caesaristic aspects, the modern world is thoroughly and irremediably democratic; and victory in it is possible only when the last man on the fringe of the battlefield is wholly conscious of his duty and his responsibility.

And there is a more serious matter. Whatever may be the arguments in favor of the boycott arranged by Jewish agencies as a measure of retaliation against the persecution of the Jewish minority in Germany, two consequences cannot be overlooked. First, that boycott is seriously harmful to German Catholics. It is, to begin with, a weapon which plays havoc especially in those districts where Catholic workers live. Rhenish, Westphalian, Silesian and Bavarian industrial towns are the hardest hit. And when the explanation given is that growing poverty is the result of the boycott, which in turn is the work of the Jews, the inevitable consequence is that—for all a muzzled Church may say to the contrary—anti-Semitic nationalism, and therewith Hitlerism, will grow among the people. I think it quite possible that the retaliatory measures now being taken may eventually impoverish and cripple Germany. But anyone who expects that the result will be a restoration of opportunity for the Jew, or the believing Christian, seems pretty indifferent to the facts. In other words: we cannot expect any good to come to the Church through the economic reprisals in vogue for the past twelve months. The end of such a war—for it is a war—can only be ruin and desolation.

I do not think I have exaggerated any part of this picture. The shadows are dark enough, and need no lampblack. Can anything be done about them? The answer is unqualifiedly "Yes." It is by no means too late for action. We need just one thing—a rousing, unmistakable, public manifestation of sympathy and interest, expressed first in prayer and then in generosity. It may be old-fashioned to believe that a day of fasting and petition for the sake of the harassed Church in Germany could possibly change the course of history, but I prefer to be old-fashioned. It may likewise be difficult to collect the sums needed to relieve at least the worst of the misery now afflicting German Catholics, but it is by no means impossible. Finally it may require a good deal of thought to determine the best approaches to the problem, but thinking is not yet a lost art. The indispensable prerequisite is, of course, leadership fully conscious of the goal to be reached and fearless of obstacles.

No doubt the practical tasks awaiting completion are in the main two. There are a certain number of Catholics, among them very eminent men and women, who can no longer live and work in Germany. Most of these are intellectuals, which fact is not surprising when one remembers that until recently the German nation was governed and educated by cultivated people. An upheaval like that which has taken place leaves the leadership of yesterday completely stranded; and every effort should be made to provide a number of openings in the United States. The absolutely hopeless cases are, perhaps, two or three hundred. Certainly it ought not to prove impossible to make room for that many in a country as large as ours. But as a matter of fact it seems out of the question to help even one! Can nothing be done to arrest this apathy?

The other task is larger in scope and quite as necessary. It is the giving of active help and sympathy to various forms of Catholic endeavor the existence of which is steadily becoming more problematical. I realize, of course, that no official "protest" can be made until either the German bishops or the Vatican asks for it. No such demand is likely, however. Granted the present temper of Nazi nationalism, any overt appeal for foreign sympathy would be a serious tactical blunder. Yet this does not mean, cannot mean, that a spontaneous expression of opinion by American Catholics would be unwelcome. On the contrary. Every bit of interest and generosity now shown will immensely strengthen the morale of the German Church. We must always remember that the situation is not a battle or an open persecution but a state of siege, the object of which is to make converts to National-Socialism. It would do no harm at all—in fact, it would do an incalculable amount of good—if Dr. Hans Luther in his ambassadorial residence were given to understand that American Catholics are very

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much alive. Particularly necessary, however, is money and a plan for expending it in the right manner. If the twenty-odd millions of the faithful raised one-tenth of the sums collected by Jews in the United States, the story of the immediate European future would be entirely different.

If what I say seems based upon insufficient authority, the remedy for that is obvious. It would be the easiest thing in the world to call together a dozen honest citizens who have followed the trend of events in Germany with their eyes open. No, it is simply a case of either—or. Either we shall do something, speedily and generously, or we shall earn a reputation for sluggishness and indifference that will last as long as history itself.

FATHER ZEPHYRIN ENGELHARDT

By FRANCIS BORGIA STECK

DEATH terminated the long and active career of our foremost Franciscan historian when on April 27 it quietly summoned Father Zephyrin Engelhardt to his eternal reward. Four-score and three years of age, sixty-one years a Franciscan, and fixty-six years a priest—few attain such a record of longevity and service, and especially the noteworthy service rendered by Father Engelhardt's high achievements in the field of Catholic American history. For the cause they serve and the respect they inspire these should not be left without a tribute from one who worked with Father Engelhardt for two years and thus observed how he lived and how he worked.

Many a time during these years, while he and his assistant were taking their customary walk, the "Old Man" (he liked to be called that) told me he hoped God would let him "die in harness" and find a resting-place in the Old Mission vault at Santa Barbara. What he hoped for came to pass. Only shortly before his recent illness he sat in his "den," with its profusion of worn tomes and priceless documents, correcting proof sheets of his next volume. That "den" where he labored and struggled so many years is now empty, for the grand "Old Man" is gone, to take the rest he never sought in life and to receive the reward of his labors. The frail body that sheltered the strong soul reposes behind a white stone slab in the vault of Santa Barbara Mission, associated with some of those missionary heroes whose careers in Spanish California he studied so carefully and recorded so efficiently.

Of Father Engelhardt's numerous writings on Catholic American history, undoubtedly his best work is his history of the Spanish missions of California, in which particular field he ranks by common consent as the leading authority. Forty years ago he evinced an aptitude for the task, and was assigned to it by his Minister Provincial. After devoting, as he himself says in the Preface, "the spare time of four years" to this enterprise, he published in 1897 in one volume "The Franciscans in California." Finding the history of California closely bound up with that of Arizona, and apparently planning a complete mission history of all our Spanish borderlands, he continued his labors and in 1899 published another one-volume work entitled "The Franciscans in Arizona." These two volumes, now out of print and quite scarce, were written at Harbor Springs, Michigan, under the stress of the varied duties and cares that burdened him as superior and director of the Holy Childhood Indian School. Fortunately, a few years later, he was permitted to go to California where he resided ever after and where, between 1908 and 1915, he produced his recognized masterpiece, in four large volumes, "The Missions and Missionaries of California."

Father Engelhardt was now in his sixty-fourth year. Bravely he defied the menace of advancing age and bodily infirmities and undertook to write the local history of each of California's twenty-one missions. Sixteen of these he lived to see in print, and for the remaining five he had the material either carefully stored away or partly prepared for publication. While writing the history of these missions, he found time also to write and publish the history of those in Florida, Texas and New Mexico during the Spanish era. These contributions, not in every instance so thoroughly critical and definitive as his work on California, appeared serially in the monthly periodical *Franciscan Herald* between 1913 and 1921. In the latter year growing infirmities compelled him to avoid all extra work and devote himself exclusively to the local history of the California missions.

Generally not known is the fact that, while he was stationed in Harbor Springs, he mastered the language of the Chippewa Indians and published for them in this language a little magazine containing forms of prayer, religious instructions, edifying anecdotes, and items of news. Similarly, in the middle of the eighties, while sojourning for his health in Southern California, he zealously sought out the neglected Yuma Indians and began to minister to their spiritual needs, but did not remain long enough to learn their language.

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Among writers of American history Father Engelhardt was of the old school, in the matter of scientific method and universal outlook, while in the matter of critical research and approach he somewhat approximated and certainly enriched and influenced the new school. His publications, however, are more factual than interpretative; their wealth of detail and careful documentation concerning the spiritual conquest of California will always have to be recognized by those who deal with its material conquest. But, because he strictly followed the chronological order and invariably insisted on quoting his documents in full, the volumes lack that coherent presentation and comprehensive interpretation which marks some of the finest products of the new school. I know for certain that no one realized this better than Father Engelhardt himself. I well remember calling his attention to these matters and in my youthful zeal suggesting, as a start along new lines, that for the local history of the missions he adopt the topical, instead of the chronological, method. But, as he put it good-naturedly, he was too old to learn new tricks; and probably, with good reason, he did not care to entrust the change to his young assistant.

In appraising the literary work of Father Englehardt, it must be taken into account that it was performed in large measure under discouraging circumstances and conditions, that he was a pioneer in his chosen field and did not enjoy the advantage of a scientific training. He had already achieved national fame as a research scholar and writer when the Franciscans in this country were just beginning to countenance the need of such pursuits.

Were I asked to summarize the chief traits of Father Engelhardt's life and work, I would say that both were marked by austere simplicity and rugged honesty; that both were featured by unflinching loyalty to high ideals and sound principles, by uncompromising devotion to truth and accuracy, and by unconquerable tenacity of purpose. As a priest of God and a follower of Saint Francis, he stood for and sought to exemplify an idealism high above the ordinary. We must always aim high, he would say, for we usually hit below the mark. A man of deep and lively faith, he confidently placed his work in the hands of Divine Providence and worried little over the possible outcome. He fostered a childlike devotion to the Blessed Virgin Mary. In the corridor of the Old Mission, near his "den," stood an altar with a statue of Our Lady of Sorrows. Being a relic of Spanish mission days, it was very dear to him. I believe it is indicative of the attitude he took toward his historical work that he had a predilection for a picture of the Archangel Saint Michael smiting the dragon, which adorned the center of the wall over his book stand, and it became the frontispiece for the third volume of his "Missions and Missionaries of California."

Much in his writings, as to method and style, is accounted for by the fact that he had an almost inordinate passion for historical truth. Half-truths he detested as exhibitions of either cowardice or carelessness. Falsehoods, stubbornly upheld against better knowledge, could throw him into a ferment and sometimes drew from him bitter criticism. He had also an unyielding passion for accuracy. Never would he sacrifice this on the altar of artistic beauty. To tell him that what he had written was "readable" he regarded almost as an insult. This disregard for *le beau idéal* extended even to exterior ornament. I shall never forget how he frowned and resolutely shook his head when, the first of the local histories being ready for the press, I suggested an artistic etching in gold for the front cover. Gold for a Franciscan! Art for a work of history! This was absurd; he would have none of it. It must have hurt him when the one who offered to finance the publication of the second of these volumes demanded as *conditio sine qua non* that it appear with an artistic cover design in gold. Thus cornered, he reluctantly gave in; and all the following volumes have since appeared with an etching in gold. I am inclined to conclude that he finally made this concession to beauty of form only on condition that he retain exclusive control over what should come between the covers. With him it was not a question of finding a market for his books—which mainly explains why they were published privately—but of remaining free to present the plain facts from the documents, to correct errors that crept into the writings of others, and to castigate falsehoods where he believed them to be based on malice or prejudice.

What further to my mind signalizes the career of Father Engelhardt is unconquerable tenacity of purpose. What this purpose was and how earnestly he pursued it has been pointed out. It is no exaggeration to say that obstacles and difficulties dogged his path for forty long years, created perhaps by himself in some instances, but inescapable certainly in most. Where many another might have weakened and ultimately succumbed, he persevered hopefully and bravely, firmly convinced, as he once wrote, that Divine Providence "had a hand in the work and would see it through."

It may sound incredible, but it is a fact, that he himself set the type and did the printing of the two volumes published in Harbor Springs. The Franciscans there still possess, I presume, the little printing press with its assortments of type which he purchased at second-hand years ago. He often delighted in relating how he would give the Indian boys and girls at the school the proof

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sheets he had run off and promise them a penny for every word they found misspelled. "But," he would continue with a happy chuckle, "these expenses never ran very high because I would first look the sheets over very carefully myself."

To protect his eyes, very weak from years of hard use, he wore blue spectacles with opaque side guards and, periodically, also a green eye shade. It is truly touching to learn how, having already passed the scriptural three-score and ten, this man with an iron will submitted to a painful eye operation, hoping it would improve and strengthen his sight, so that he could continue and, if it pleased God, also finish the local histories of the missions.

Bent on living up to his high ideals of Franciscan poverty and simplicity, Father Engelhardt in his literary labors sedulously denied himself those crumbs of comfort, quite compatible with the Franciscan vow of poverty, that serve to render labors such as he was engaged in less arduous and depressing. For instance, the head rest on the old-fashioned rocking chair at his desk was not a cushion of soft fabric but the catalogue of one of our big mail-order houses, straddled over and fastened to the back of the chair. Filing cards he considered a luxury one could readily dispense with. Instead, his method was to clip the notes he had taken in the course of his researches and paste them chronologically into one of the large sales catalogues which he asked others to preserve for him.

Despite the character and extent of his literary labors, Father Engelhardt had a fine sense of humor and at the proper time was not averse to amusing himself or engaging in innocent pleasantries. He heartily enjoyed a good joke or a clever pun and, if he found one in print, he would bring it to my notice. On hearing that my departure for California had to be delayed for a few months because I wished to finish my volume on the Franciscans in England, he wrote to me asking why I wanted "to put the fire out in our neighbors' barn, when our own barn was burning." In reference to a letter he had just received from a foreigner he said in the one he was addressing to me: "He writes a perfect English, and a hand as light and beautiful as a lady's, that is of some ladies, for some of them write nearly as beautifully as yours truly." As may be inferred, his own hand was anything but beautiful; and often he would comment with a smile how nicely I managed to decipher his scrawl. The fine new organ in the Old Mission church at Santa Barbara he thought was too big for the place, and with a laugh would refer to it as a *cajon de ruida*—a box of noise. On the Fourth of July he was wont to prove what he always stressed—his American citizenship and patriotism—by shooting fire crackers; but for fear of violating poverty, one package of them had to suffice, except when I was with him, when he asked Father Guardian to get him two packages. These and many similar instances show that he was also in this regard a true Franciscan, human in the best sense of the term, simple and childlike in his ways, yielding to circumstances whenever they did not conflict with his ideals and principles as priest, friar and historian.

By a noteworthy coincidence Father Engelhardt departed this life exactly one hundred and fifty years after death took from California its great Apostle, Junípero Serra, the man whose statue his writings helped to place in our national Hall of Fame in Washington and whose memory the State Legislature honored by proclaiming 1934 as "Serra Year." Our historian died in the anniversary year of the death of the missionary whom he held in high veneration, whose work in California he defended with the vigor of a champion and the acumen of a scholar, on whose saintly life as a Franciscan he patterned his own, and whose labors as missionary in so many ways resembled his own as historian—a struggle for a great cause, nobly conceived, heroically sustained, and now, let us hope and pray, triumphantly crowned by the Master for Whom he lived and labored so many years.

After Eden

The grasses in luxuriant forests stem
on either hand with intricate design
crisscrossed and yellow-green against the sky,
with jungle dusks and tunnels under them
where winged and scaly dragons run or lurk,
the faint dry rattle of a beetle's tread,
the sudden shrill cicadas in the trees.

The perfume of the honeysuckle near,
or, on a changing eddy of the air,
the sultry, pollened smell of hollyhocks,
or the rich fecund smell of loam and grass,
here mingle in a summer symphony.

The hum of bees, the rustling of leaves,
the tinkling of small secret crystal things,
and amorous crickets fiddling patiently,
in stillness make a gentle mingled clamor
that leaves the purity of stillness still;
contralto trills of robins on the lawn
and singing sparrows in the lilac hedge,
the peewee's simple plaint, and over hill
a thrush, and far away a cawing crow,
the catbirds larking in the devil's briar,
while swallows chitter wildly on the wing:
such things remind us of God's garden when
man lived with them in equal harmony.
Dear God may we as children find again
our lost felicity about Thy knees.

FREDERIC THOMPSON.

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THE RIVER

By NATHALIE TROUBETSKOY

THE STRAGGLING village of Sorotchintzi, the pride of the Ukraine, clings purposefully to the banks of the river Psiol: indeed, it could not afford to part company with the river, which is the very source of its material life. Young and old, rich and poor, men and animals, live by the river, with the river and on the river, all the year round.

Here the girls come to fetch water, with songs and dancing steps and the cymbal-clang of the empty pails, and on faultless feet and motionless shoulders, steady-eyed and silent, with so perfect a balance of body and burden that scarcely a drop is spilt, they carry them back to the thirsty cottages. At the riverside they tarry to giggle and chatter, or to dream and sigh, as the mood of the day may be; or to spar with the water-carrier from the Big House, the black-browed, blue-eyed Vasil, who drives his bacchanalian barrel and its barrel-shaped horse with the studied immobility of a young Greek god. So often have both horse and barrel covered the distance from the kitchen door to the river that neither of them needs human guidance; yet fifteen-year-old Vasil has enough impudence and imagination to ignore the facts. His job of water-carrier is a coveted one; he has no overseer, no goad, no check. A mere occasional kick on his well-warmed behind from Leon Ivanovitch, and he is chased up the kitchen stairs by a stream of rumbling curses, French and heathen and therefore of no avail. Or it may be that he is suddenly parted from his high seat on the barrel by the claw-like hands of an angry scullery-maid, to the accompaniment of a ceaseless flow of words: bad words, but a woman's and so of no importance. Withal a job of little work, conducive to great self-respect; with leisure to cultivate a quick repartee, slick excuses, new songs, and pretty girls.

Here at the river the women do their washing, in the winter somewhat painfully and so with the utmost speed, their knees on the ice, and backs bent low over the hacked-out holes. In the spring the turbulent waters run to their very doorsteps, so swiftly that a lightly held shirt will be snatched away and whisked round the bend of the river as if by a conjuror's hand.

The river carries strange burdens in the spring: sometimes they pass by so quickly that it is hard to tell just what they really are, and a lot is left to the imagination. Sometimes they get caught in the submerged branches of willows, and then fancies come to earth, or unpleasant realities are disclosed. A white-winged Apocalyptic bird, with the round head and eyes of a primitive cherub, is but a long-dead goose, fantastically linked with a pallidly inflated cat. The bundle of washing in a clothes-basket hides no infant Moses, and the clothes are torn to shreds. Even promising-looking boards and logs turn out to be mere useless pulp.

But the gifts of the flood are not always without their uses or their gruesome moments. There was that long-remembered time when a shapeless bundle of rainbow hue turned out to be the widow Tarasenko's Galka, all in her Sunday best, a water iris still clutched in her baby hands, carried away so swiftly from the cottage two miles upstream that she had not yet been missed. And then the triumphantly grim find of all that the crayfish left of Red Garasko, the horse thief. If the shock of red hair and the ear with the golden ear-ring had not been spared, retribution had not been so certain or apparent; but now there could be no doubt that Garasko's wicked soul had been in hell for some considerable time. A police officer scribbled unintelligible words in a dirty notebook and the remains were hastily buried outside the churchyard. But for some time to come little children, gazing at the vivid paintings of red hell in the monastery cloisters, wondered how many splendidly revolting tortures Garasko was missing. Women saw red heads waggling on the fences, instead of washed red pitchers, and horses shied at unseen things.

Then there was the coopful of distraught ducklings that got caught up in the elderberry bushes at the door of old Panteleimon, the bee-keeper. Live ducks and a beautiful coop, scarcely damaged, just like the special ones they had at the Big House. But nobody knows one duck from another on the river, thank God, so there would be eggs, and even roast duck for Easter. As for the coop, it would make a lovely shrine for the icons.

As the sun gained in strength, the river weakened, gradually ceased its foaming and snatching, and returned to a peaceful existence within restricted limits; yet not without leaving signs of its wild outburst: gaps in orchards, gashes in meadows, bathing huts shattered, fences uprooted, and hay scattered far and wide. For a while the bank looks like a well-scrubbed room: moist, bare and unfamiliar. Then the village comes back to the river and once again dips fences, cooking pots, and maize patches in kindly and placid waters.

As the days grow longer, so shorter becomes the period of the river's solitude. The village will not leave it alone. From rosy dawn, when the lads come for the breakfast fish and a hasty plunge in the chilly depths, until purple twilight, when the men come to wash away the salty sweat and the sweet earth of the day's toil, with the slow movements and heavy postures of tired bodies. Passing over the many wooden bridges

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that span the twisting Psiol, so wide that a spread-out four-in-hand and a herd of cattle can meet without entangling, naked shapes can be seen, crouched under the shadowed arches, in simian attitudes. Deep voices in slow, measured speech rise up on the floating mist.

As stars or moon come out, so the scene changes. The mists melt away, and the world is as if plunged into a sublime and static sea of cobalt blue. Tall poplars point their funereal fingers straight to heaven; white cottages squat comfortingly among prolific orchards, their thatched caps pulled well down over little vigilant eyes. Slim hollyhocks draw filagree shadows on the walls, optimistic sunflowers droop sleepy heads over high willow fences. The intensely vivid colorings of day are bathed in the translucent blue of a priceless sapphire, and the clear contours are those of a finely cut stone. Gleaming figures stand out suddenly on the broad timbers of the bridge, carved ivory against blue velvet: they form into arabesques of rhythmic beauty, are posed for a moment, and then with a parabolic upward sweep, drop down into the fathomless blueness below. Precarious pitched, breathless young voices startle the blue silence. From the honeysuckled thickets on the bank rises suppressed girlish laughter, the reeds in the backwater start whispering, water birds stir and whimper. The river flows soundlessly and keeps its secrets. Then for a little while the blue world goes to sleep.

The sun rises next day on a river teeming with life. When the boys have driven the horses and cattle to pasture, the women come down the sandy slope balancing basketfuls of linen and naked crowing infants. The bigger children soon cover the sparkling shadows like a swarm of pale golden and sleek bees. Mongrels yelp, children wail, mothers scream cautionary injunctions and call to each other across masses of wet linen and small squirming bodies. Into it all, with the clank and swagger of Jupiter's chariot, the water-cart rolls down the hill, scattering everyone in its way. Shrill invectives fill the air, rebounding with equal effect from the cool river and from Vasil's bullet head. As he skilfully manipulates a long dipper, the fat mare drinks greedily, snorting. The children quieten down to fishing for the myriads of small fry with bent pins, caps or shirts. The women spread out their washing to bleach on the silvery sands, suckle their babes and gossip. Vasil puts his sturdy shoulder to the cart, the barrel overflows, sways, and gulps, while white foam drips from the mare. The girls under the big willow-tree flash pearly teeth and bend lower over their embroidery.

On a cherry-clad hill, overlooking the somnolent river, stands the Church of the Redeemer, essential as the waters that mirror it, but unchanging and sleepless. Time has not dimmed the gold of its softly rounded domes, nor besmirched the whiteness of its austere walls. Inspired in proportion and height, with the magnitude and beatific purity of an ideal, it looks out beyond the luscious meadows to the gasping, laboring black earth and challenges the pitiless sun, riding over a sky the color of Mary's cloak. Midday heat now hushes the river and her noisy children. On the horizon the steppes shimmer in a silverine haze. In the breathless fields oxen and peasants lie supine. Like a beacon of undying white flame, the church keeps eternal vigil.

Challenge

Not through neglect of time have these sharp words
  Remained unsaid. Each ready phrase was wrought
To clang a jangling dissonance of pain,
  To fling a protest wrung from wounded thought.

One moment, then, we stood and I had call,
  Unhooding all my many griefs, to shame
Your trivially tempted rage with rage
  In truth more mighty than your febrile flame.

No thunderclap upon our sundered air
  Had capped your lightning trapped by patient wire;
No lighter, yet not darker temper marked
  My rocket's final scattering of fire.

Such anger, justified as I knew well,
  Denied all virtue of a silent tongue;
Despite the quickly fastened gates of speech
  Its challenge devastatingly has rung.

Though true no other self will meet reproach
  Save what was seen in spasms of my eyes,
The echoes of long rolls of martial drums
  Disturb that peace of soul I highly prize.

And you, whose summer storm has come and fled,
  May bless a newer freshness in your heart,
And, too, a newer value place on him
  Who played again the meeker well-versed part.

But while your wanted yet unwanted words
  Of gracious absolution fell to me,
And while more meaningly I echoed them
  I knew we both were less and lesser free.

Yes, go! and, going, cling to witless joy
  That counts your victories by one increased,
Nor would I wish that you should later know
  Each greater seeming triumph is the least.

For I am burdened now to keep from you
  That knowledge of my weakness grown to fear
Lest you should meet before my inner doors
  This warning wail—"You may not enter here."

JOHN GILLAND BRUNINI.

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SEVEN DAYS' SURVEY

The Church.—His Eminence, Cardinal Pacelli, Papal Secretary of State, who rarely takes part in unofficial ceremonies, hailed the Knights of Columbus as "standard-bearers of Catholic Action" in an address at the inauguration of the new playgrounds established by the Knights of Columbus on the banks of the Tiber. * * * Much impressed by the Catholic life at Fribourg and deeply moved by the liturgy at the services which he attended regularly at St. Nicholas's Cathedral, M. Kawamura, Secretary of the Japanese Legation at Berne, has recently been received into the Church at the age of thirty-three; his wife, who was educated in Tokyo by the Madames of the Sacred Heart, became a convert at the age of seventeen. M. Kawamura has resigned his post to devote his life to the spread of Catholicity in Japan. * * * The Central Committee of the Holy Year in a pamphlet, "Mundi Redemptor 33-1933," give statistics that show that the Church, with its 350,000,000, forms the largest religious group in the world, about 19 percent of the world's population. * * * With the approval of the Federal Radio Commission, station WWL of Loyola University, New Orleans, has secured unlimited broadcasting time. * * * Bearing the slogan, "Utopias are the opium of the people," the second number of the new quarterly, *Colosseum,* edited at Fribourg, Switzerland, by Bernard Wall, has just reached this country. Essays by Berdyaev, Eric Gill, Papini and Peter Wust, among others, appear in this second issue. * * * At Cleveland the American Medical Association refused to take any action on birth control for the fifth successive year; it is said that the delegates gave the movement less support than ever. * * * Represented in ninety-two of the country's dioceses and with over one thousand affiliated societies, the National Council of Catholic Men reports that in less than six months membership has increased 90 percent.

The Nation.—His desk temporarily cleared of urgent business caused by the winding-up of the Seventy-third Congress and the turning over to the Department of Labor of the labor problems in the steel industry, the President left Washington for New Haven where Yale conferred an honorary degree on him, then for New London where he was to see, among other things, his son, Franklin, row in the Harvard freshman boat in the traditional Yale-Harvard races. Following this he was motoring to Hyde Park to spend the week-end at his mother's home, and returning to Washington Monday. There he will appoint the members of the Stock Exchange Control Commission, the administrator of the new Housing Act and the members of the commission provided for in the Communications Control Act. He is expected to decide also on the organization to carry out the purposes of the joint congressional resolution giving him authority to initiate procedure in the settlement of labor disputes. * * * Representative B. H. Snell, Republican leader in the House, fired an opening gun in the coming congressional campaign by declaring the Congress just closed "the most extravagant in peace time and the most dominated rubber-stamp body in history." * * * A jury in Federal Court found Joseph W. Harriman, seventy-seven-year-old bank president, guilty of false entries in 1931 and 1932 totaling $1,713,000 in depositors' accounts at the Harriman National Bank and Trust Company, closed March, 1933, and of misapplications of the bank's assets in connection with two loans of $300,000 each. * * * A House investigating committee by unanimous vote recommended the immediate removal of Major General Benjamin D. Foulois as chief of the Army Air Corps, alleging gross misconduct and inefficiency in aircraft procurement. The General's disregard of mandatory laws for competitive bidding in the letting of contracts for military planes was the chief cause of the recommendation. The General called the committee "unfair."

The Wide World.—Hitler and Mussolini did not publish the detailed results of the Venetian *rendez vous,* but unofficial spokesmen said that agreement was reached on three points: Austrian independence should be maintained; local pacts dividing Europe into blocs should be discouraged; Germany should rejoin the League if arms parity is granted her. * * * All our debtors except Finland defaulted on their June payments of war debts. Germany suspended payment on all her foreign obligations, indefinitely on the Dawes and Young loans, and for six months on others. Britain retaliated by impounding all German trade balances in London, and all other countries vigorously protested. * * * In London, Premier MacDonald, Ambassador-at-large Davis, and Ambassador Matsudiari of Japan have started conversations about navies, preparing for the conference of 1935. There are reports that the conference may be postponed. * * * Fourteen persons were killed and sixty injured when a parade of the A.B.C., Cuban conservative revolutionary organization, was attacked by radicals on the Prado of Havana. Two days previously, President Mendieta had been wounded by a bomb in an attempted assassination. Cuba declared $60,000,000 of the loans contracted by Machado with American banks illegal and subject to at least partial repudiation. * * * French deputies, whipped by the Minister of War Marshal Pétain, passed the huge armament appropriations asked by the national government. "Three Judges of Hell" have kept French postmen worried by mailing numerous infernal machines around Paris, trying to stir Frenchmen to "courage." Riots, especially in Lyons and Toulouse, show that French provinces are still in a chaotic condition. The formula for the present series is to have a "patriotic front" meeting with Fascist tendencies broken up by Communists and Socialists. In the

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inevitable fracas, the police always find themselves fighting the leftists, whose tactics are illegal, while the rightists generally manage to keep within the letter of the law.

* * * *

Bootleggers Rebuffed.—Reported efforts of a syndicate which held a virtual corner on illicit liquor manufactured during prohibition and still unsold, to reach a compromise with the government permitting the legal sale of the stocks, were doomed by the President's refusal to "compound a felony." The New York *Herald Tribune* says that the United States Treasury and three states would have profited by $150,000,000 if the deal had gone through, and added, "The lobby was financially the strongest to be seen in Washington in many a day. Not a few officials were impressed by the character and candor of the lawyers concerned and the reputation of a New York banker who stood ready to finance the deal. . . . The supply of this illicit pool is equal to about 25 percent of the present domestic whisky output. Mr. Roosevelt was unmoved by the suggestion that such a large proportion of domestic whisky, if suddenly dumped on the market, would accomplish what his lifting of foreign whisky embargoes has failed to accomplish—the breaking of the price." Confiscation and criminal prosecution will be meted out to the holders of the liquor if the government can catch them. Congress has granted the request of the Treasury to augment the Internal Revenue force to a total of 1,850 agents. With these men in the field and in view of the difficulty which bootleggers are having in disposing of their stocks in competition with legalized products, the Treasury forces expect to have the bootleggers on the run. A gradual improvement in enforcement is noted by the Treasury due to the fact that "fewer of the large captured stills are replaced than was the case prior to repeal."

Cardinal O'Connell's Jubilee.—The ceremonies commemorating the golden jubilee of His Eminence, William, Cardinal O'Connell of Boston, began on Friday, June 8 —which to a day was the fiftieth anniversary of his ordination to the priesthood—when His Eminence celebrated a Mass of Thanksgiving at the Cathedral of the Holy Cross in the presence of a vast concourse of clergy and laity. A series of addresses by his auxiliary bishop, his vicar general and a number of priests each of whom represented one of the nationalities living in the Archdiocese of Boston, was followed by a beautiful discourse by the Cardinal himself. As His Eminence was leaving the cathedral he was greeted by a vast throng who, because of lack of room, had been unable to gain admittance to the sacred edifice and he imparted to them his blessing. That afternoon the Mayor of Boston called at the Cardinal's residence to convey his own personal congratulations and those of the City Council. On Saturday His Eminence celebrated a Field Mass at the Boston College Stadium in the presence of thousands of parochial school children and others who had come to honor him from the colleges, schools and academies of the Archdiocese of Boston. After a luncheon at the Harvard Faculty Club His Eminence was the guest of honor at a concert given at the Harvard Stadium where the President of the Massachusetts Institute of Technology, the Bishop of the Episcopal Church of Massachusetts and other notables paid him public tribute. On Sunday fully 30,000 people of every religious persuasion gathered at Fenway Park to honor the Cardinal, who was acclaimed by Governor Ely, Senator Walsh and other speakers. His Eminence concluded his own address by urging all to unite for God and country. Among those who sent congratulations on this memorable anniversary were Pope Pius XI and President Roosevelt.

Nazi Books of the Month.—In order to help the German book publishers, who have been hard hit by the flight or exile of so many leading writers and the readers' strike which followed their exodus, Dr. Goebbels, Minister of Propaganda and Public Enlightenment, has just announced a plan designed to encourage popular reading. Each month a committee will recommend twelve books, divided into two separate groups. For June one of Dr. Goebbels's own works, "From Kaiserhof to Chancellery," which purports to be a diary of the critical 1932-1933 period, was chosen as one of the six books of the first group, which is devoted this month to topics of the day. The other five are: Faber's "Spades and Rakes Ahoy," Hagemann's "Richielieu's Political Testament," Schneider's "Our Saar," Schwartz von Berk's "Socialistic Selection" and Hermann Stegemann's "The World's Turning Point." The other group of six Nazi books of the month are German imaginative works. To further stimulate the sale of these "best" volumes the Nazi authors' book committee will award sixty-two prizes every month for the best original answers in three or four sentences to the question, "What seems to you most essential?" about any one of the twelve books. Each of these prizes is redeemable in $5 worth of books at any German bookstore. In July there will be initiated a series of broadcasts consisting of readings from the selected books or criticisms of them. Finally in August, lending libraries will be called upon to promote the sales of Nazi literature, although the details of the latter plan have not yet been announced.

In the Night Sky.—Light in the night sky independent of radiations of heavenly bodies, such as the moon and stars, was the subject of a symposium on spectroscopy and astrophysics held by the American Physical Society and the Astronomical Society of the Pacific. This celestial radiation is different from the cosmic ray and originates in the upper layers of the earth's atmosphere. Professor Joseph Kaplan of the University of California reported on laboratory experiments which he has conducted for the past seven years since the simultaneous discovery by Dr. E. P. Lewis, in this country, and by Lord Rayleigh, in England, of the phenomenon known as the "after-glow" of nitrogen. With a spectroscope, a piece of glass with approximately 30,000 gratings to the inch, Professor Kaplan found that the ionosphere, about

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fifty to a hundred miles above the surface of the earth and surrounding the earth like an egg shell, is composed of practically pure nitrogen gas. The discovery of Dr. Lewis and Lord Rayleigh was that the passage of an electric discharge through nitrogen causes the gas to emit a glow for some time after the discharge stops. For many years it has been thought that this after-glow could be produced only by the passage of a high electrical current. Dr. Kaplan, however, by accident happened to pass a low current through some nitrogen gas and discovered a second type of after-glow. Study of this second type through the spectroscope showed it to correspond to the hitherto mysterious aurora borealis, the multicolored dancing lights in northern skies, the origin and cause of which has constituted one of the great puzzles of modern science. This was the first time that the spectrum of the Northern Lights had been produced artificially in a laboratory. Further experiments have reproduced the vague luminousness to be seen occasionally in the night sky.

* * * *

Steel and Labor.—On June 15 President Green of the A. F. of L. went to Pittsburgh and placed before a meeting of the Amalgamated Association of Iron, Steel and Tin Workers a plan to stop the strike scheduled for June 18 and put the workers' grievances in the hands of a new committee to be appointed by President Roosevelt. After Mr. Green's speech, which had the tone of a demand, the strike was postponed and the proposal accepted. It calls for a board of three neutrals to be selected by the President with power to investigate and adjust complaints arising from provisions of the steel code. The board shall also conduct the elections of workers' representatives for collective bargaining, the men chosen by the majority to be recognized by the companies as spokesmen for all. Disputes would be decided by arbitration only when both sides should agree to submit to it. The day following the Pittsburgh meeting, Congress passed a substitute resolution for the Wagner Bill. It authorizes the President to establish boards to investigate issues arising from Section 7a of NRA. The boards may conduct elections to determine what persons the workers want to represent them in dealing with their employers. An amendment guarantees the right to strike. The resolution leaves vague the question of the exclusive right of majority spokesmen to act for all. On June 19 President Roosevelt delegated his powers of dealing with the steel situation to Secretary Perkins, thus displacing General Johnson from control of labor problems arising at least in that industry. She was left free to act as she might choose on the proposals of the steel union. If she accepts their plan and tries to hold an election or permit a closed shop, there will undoubtedly be a long court battle. The steel corporations are still evidently resolved to keep representatives of any group of workers, no matter if that group is a majority, from having the right to act for all their employees. They appear willing to fight for the employee representation plan of company unions.

Have a Home.—The Housing Bill, which was the final measure passed by the Congress before adjournment, is with virtually no exceptions a plan outlined by the President. It provides for a $3,000,000,000 program of home renovating and building with federal supervision and assistance. A single administrator will be in charge of the government's supervision. This will permit the coordination of various government-sponsored housing projects with the purpose of letting private industry and initiative undertake the works with government subsidies and guarantees. The financing was similarly centralized in the Home Owners Loan Corporation. The $2,000,000,000 borrowing power of this agency was increased by $1,000,000,000. This was the method which the President wished, instead of having various large sums appropriated by Congress for separate items in the general plan. One billion dollars is set as the maximum total for private loans for building new homes. The government guarantees these loans up to 100 percent of mortgages on 80 percent of the home's value, but is protected against loss since the home-builders are to pay insurance on them. Private financing institutions which make loans for alterations, repairs and improvements (which include building) upon real property are to be insured up to 20 percent of the total of their loans. This is expected to release a vast reservoir of capital into the building field, which will in turn stimulate the heavy industries and other manufactories and services.

Americans to Geneva.—During its final legislative flurry, Congress, in the face of a vigorous opposition blasting away at "internationalism," voted a resolution authorizing the President to accept for the United States membership in the International Labor Organization at Geneva. The I.L.O. was set up by Part XIII of the Versailles Treaty, which says it shall be "part of the organization of the League of Nations," but countries may, and do, belong to it without subscribing to the general League covenant. It functions, however, very nearly like the League—much more so than the World Court—and belonging to its creates an entirely new type of bond between our country and Geneva. Commentators predict that our membership will greatly strengthen the League's way of doing things and its general prestige, now radically deflated throughout the world. The I.L.O. has an annual conference with four delegates from each of the fifty-odd member countries (the Assembly of the League): two appointed by the governments, one by the employers, and one by labor. There is a governing board of twenty-four (the Council): twelve selected by the governments, six by the workers, and six by employers. A permanent directive organization is kept up similar to the League's Secretariat. The purpose of this whole body is to effect by means of treaties international rules covering labor conditions. When a convention is passed, it is binding on all the nations which ratify it. Federal governments such as ours must recommend to the states the enforcement of the regulations agreed upon. Secretary Perkins is scheduled to represent the United States in the fall general conference.

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THE SCREEN

By RICHARD DANA SKINNER

Men in White

"MEN IN WHITE" has fared exceptionally well as a Broadway play—so well, in fact, that in its capacity as the year's Pultizer Prize play it continues its Broadway run even after the appearance of the screen version. Thus play and screen method may be directly compared by the curious.

As a play, "Men in White" had certain clear dramatic points. It established its situations with leisurely pace but great distinctness. It kept the viewpoint of the action entirely within the hospital walls. It took adequate time for characterization as well as situation, and even more time for establishing motives. No one could see the play and come away confused as to any detail of the plot. Moreover, its climaxes were neatly timed.

Many of these virtues have disappeared in the screen version. The action is frequently confused and spotty. The characters, and particularly their relationships to each other, do not emerge clearly. The plot suffers in consequence. The dramatic situations flatten out considerably and moments which were climactic in the play become mere parts of a sequence of scenes. Some of this confusion is due to the choppy arrangement of the scenario, but in large measure this is the kind of play which reveals certain inherent weaknesses of the screen as a medium.

We seem to be suffering from a group of people both in the theatre and in Hollywood who are incapable of seeing the essential difference between the stage and the screen as dramatic media. They are considered as competitive and interchangeable whereas, in fact, they are complementary and distinct. The qualities that bring unity and simplicity to a stage play, such as "Men in White," would, if directly translated to the screen, produce only monotony. But in the attempt to split up and enliven the sequence and detail for screen use, the simplicity and directness are lost in a cloud of flashes, close-ups and scenic spots. On the other hand, many a good story of wide-flung action is miserably crippled by the attempt to confine it to stage scenes. The movies are incomparably better than the stage for treating such material. An epic such as "The Silent Enemy" is beyond the capacity of any theatre. "Ben Hur" in the movies gained immeasurably over the famous old stage production. So-called "nature films" are the exclusive property of the screen, and, in most cases, dramatizations of novels find a much more satisfactory scope in pictures than under the rigid limitations of the theatre. But in nine cases out of ten a play originally written for the stage, and with stage conventions well in mind from the first pen-stroke, will suffer acutely in all its finer values and in general clarity by any attempt, however sincere, to adapt it to the screen. No better illustration of this fact could be found than a comparison between the stage and screen versions of "Men in White." A stage production can by suggestion and the explicitness of living human action, build up a dramatic tension which is specially its own.

Mother—1905

THE U. S. S. R. has mastered many important points of propaganda which our local enthusiasts are apt to neglect. By and large, the Soviet screen version of Maxim Gorky's "Mother," under the title of "1905," is about the best propaganda film or play I have ever seen, chiefly because the director, Pudovkin, has employed every resource of artistry at his command to make the progression of the story humanly plausible.

The picture is a silent one, except for running comment in English by a "narrator." It is impossible to learn, therefore, what written comments may have accompanied the original version and whether or not they may have altered the present impression. As it now appears, the general feeling is very much on the order of "Uncle Tom's Cabin" with the pleasanter episodes of Southern life omitted. The villain in the piece is, of course, the Czar as represented by his military command. The secondary villain is "the boss" of the factory in which there is an abortive May Day strike, put down with violence by the soldiers and hired strikebreakers. The chief characters are the mother, father and son in a poverty-stricken working family, the father drowning all the family earnings in vodka, the son a ringleader of the new workers' party, and the mother, at first, a patient long-suffering victim of "the system."

When the father, acting as strikebreaker in the May Day uprising, is killed and when the son is arrested for having concealed weapons in his home, the mother appeals to God for justice and mercy only to find in her son's twenty-year sentence to hard labor the ironic answer of Russia's old régime. This is the only point at which this film (in the American version, at any rate) goes out of its way to hold religion up to mockery. The rest of the story, including the mother's adoption of her son's work, the attack on the jail to free the prisoners, and the killing of both mother and son in the military reprisals—all of this amounts to little more than a stark and uncompromising picture of the struggles of labor to achieve its elementary rights—a story that has been repeated time and again in the history of industrial centers not only in Russia but throughout the "civilized" world. If it were not for the epilogue attached to the film, showing later events in Russia up to and including 1933, the story might be indistinguishable from any other account of labor exploitation in the days when collective bargaining was anathema and twelve hours or more was the average working day.

The Soviet producers of course, have linked this story directly with the Communist revolution, and, at the one important point I have mentioned, they have further mixed up the issues by ironic comment on religion and prayer. But in other respects they have given us an extraordinary example of the power of artistry to transform the monotony of deliberate propaganda into the excitement and human values of a well-told story. Pudovkin's use of detail to express emotion is amazing—a hand, a pair of feet, a quick sharp profile, a panorama of facial expressions in a mob or in a group of soldiers. By such means he achieves a cumulative artistic effect.

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COMMUNICATIONS

THE COLLEGE ART THEATRE

Pittsburgh, Pa.

TO the Editor: Since the May 4 issue of THE COMMONWEAL contained an article on "The College Art Theatre," pleading and hoping for its realization, the celebration on Shakespeare's birthday, April 23, of the twentieth anniversary of the founding of the Drama Department of the Carnegie Institute of Technology brought home to playgoers in Pittsburgh that the reality has existed for a score of years. The anniversary program contains a list of 510 productions which were mounted by the department and which range over the dramatic literature of all times and ages. Euripides (six tragedies), Calderon's "Life Is a Dream," Claudel's "The Tidings Brought to Mary," "Everyman," "Pierre Pathelin," Molière (six plays), Racine (two plays), are a few of the titles chosen at random. It is probably the only theatre in this country that has revived twenty-three of the plays of Shakespeare. For the celebration of the anniversary, both parts of "Henry IV" were revived under the direction of the distinguished Englishman of the theatre, B. Iden Payne, who annually stages two plays in the department. Seventy-three of the productions were of plays written by students in the playwrighting classes.

When it is remembered that the Department of Drama was opened in February, 1914, and that before the World War dramatics had scarcely any mention in the college catalogues of the country, it is easy to see now what a pioneering trail was struck by the Carnegie Institute of Technology in offering an intensive course in the arts of the theatre and subjects of academic content, leading to a Bachelor's degree in drama. The first production was given in the handsome Carnegie Theatre on April 23, 1914, twelve weeks after the first class of students assembled, and it has ever since been a custom to revive a Shakespearean play at that time. The early directors included Donald Robertson, Thomas Wood Stevens, Padraic Colum, Whitford Kane, B. Iden Payne and others. That the school launched into an intensive program from the beginning, is clear from the record of the presentation of ninety-five plays within the first five years. Early visitors to the school included John Galsworthy, Cyril Maude, Granville-Barker, E. H. Sothern, Julia Marlowe, Otis Skinner, Maude Adams and Margaret Anglin, who gave their hearty approval.

What the influence of this theatre has been in the community of Pittsburgh may be gathered from the fact that, though the ten major productions a year are given runs of six nights each, and the Shakespearean plays this year ran for eighteen performances, filled houses and the turning away of an overflow are the rule. The demand for tickets, strangely enough, is more insistent for the performance of Shakespeare than for even modern comedies though the decline of public interest in Shakespearean productions, both in New York and throughout the country, is evident by the almost complete passing of the Shakespearean actor.

This phenomenon in Pittsburgh is the more notable

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NEXT WEEK

THE ISSUE IS UNEMPLOYMENT, by Henry Carter, declares, "The decisiveness of the Democratic victory of 1932 is not to be explained in terms of temporary reaction, for its basic root was the emergence of an issue hitherto new to American politics, namely permanent unemployment on a national scale. Twelve to fifteen million wage earners, through no fault of their own, were without work, without purchasing power, without hope save in political action. This action they took, but the problem remains to dominate the political history of the next year." What government has done about unemployment, is analyzed by Mr. Carter, and he considers the prospects of the future. . . . THE SCHOLASTIC ADVANCE, by Joseph C. Fenton, is a glowing portrait of a "jaunty little Friar" who is a David against the giant of malignant ignorance in our times — Father Garrigou-Lagrange, "one of the most interesting and powerful figures in the current Thomistic resurgence. . . . One of the most prolific writers of this generation, he is at the same time one of the most powerful and profound." . . . REACHING INDIA'S MILLIONS, by Michael D. Lyons, tells of the Catholic Press Service of India and its efficacious methods for reaching the fountain-heads of contemporary thought in India, in the attempt to counteract the type of history and information which has been characterized as a conspiracy against truth. . . . LAKE SACRAMENT, by Peter Moran, is news from the hills where among the gnarled cedars and the gnarled natives, Methodism had camped for a summer and Spiritism once had a colony and the "Monastery" remained. This is a graphic, colorful tale of natural lives, of Archibald and Abner Tubbs and French Canadian Hector, and of the sounding of the Angelus over the silver lake.

because for the last eight years the plays of the poet have been produced by B. Iden Payne on his adaptation of the Elizabethan stage, a stage which conjures up in the minds of most playgoers a barren platform and awkward primitiveness in giving little to the imagination. Not that the audiences at the Carnegie Theatre have had no experience with even lavish realism in the setting of the Shakespearean plays from the very first—with the elaborate, architectural set designed for "The Two Gentlemen of Verona" by Woodman Thompson, then a student in the department of painting and decoration and since become the well-known Broadway designer, or with the sumptuous productions like that under William Poel, guest director from England, of Ben Johnson's "The Poetaster." But that the audiences followed experimentation from year to year, memorably when Woodman Thompson devised his ingenious unit set for "Romeo and Juliet," which in its evolution is being used by Katharine Cornell in her present touring production of that play.

The Elizabethan stage reconstructed by Mr. Payne at the Carnegie Theatre has been found to be simply the most admirable of mediums for the realization of the spirit, movement and texts of the plays as Shakespeare conceived and wrote them. Except for the fact that his stage jutted out into the auditorium and was without the proscenium frame of the modern theatre, the audience at "Henry IV" looked at a pretty close approximation of the permanent structure before which the unruly playgoers of three hundred years ago roared with laughter over their favorite comic character, Sir John Falstaff. The eye was struck at once by the golden yellow color of the curtain hung between the familiar columns supporting "the hut" or "heavens" and enclosing "the inner stage," where Shakespeare placed such of his scenes as called for backgrounds and "properties." To the actors as well as to the audiences, this stage at once makes plain why the Elizabethan playwright contrived the sequence of his scenes as he did and why the texts call for gardens, trees, chairs, tables, beds, etc., all of which can be set without breaking the illusion while the curtain is closed—just as the director of so modern a play as Sidney Howard's "Yellow Jack," recently in New York, avails himself of a darkened stage to reset a structure just as permanent as this of three hundred years ago. Further kinship with the staging of Sidney Howard's play and even of "She Loves Me Not," current hit in New York, is the use on the Elizabethan stage of two acting levels made possible by the balcony of the inner playing space.

With the revealed resourcefulness of this stage, its variety of adaptability to treatment, its hospitality to the rendering of the complete texts of the plays without "waits" between scenes, and its emphasis on the organic structure of the drama, the audiences find that Shakespeare is still interesting in the modern theatre auditorium. Even visually, the stage pictures possible in the Elizabethan mode of staging account for such a play as "Henry VIII," which was revived by the school last year, and throw light on the disproportionate expenditures which were made by theatre managers of that day for rich and colorful costumes. Such costuming in the revivals has come

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to be expected, because the drama department has one of the largest costume collections in the country, two of the more notable sections of which were contributed by William Poel from his own famous Elizabethan treasures and by Mrs. Richard Mansfield from the stage wardrobe of her distinguished husband.

The Carnegie Theatre, therefore, while celebrating its twentieth anniversary of service in providing rounded training for young men and women aspiring to enter the professional theatre may take into account, too, its contribution in bringing to its audiences the best that the drama of the world affords, in enriching and stimulating the dramatic taste of the community, and in preserving the tradition of Shakespeare as an ever-living and vital dramatist.

ELMER KENYON.

LIBERTY AND LORD ACTON

Tucson, Ariz.

TO the Editor: A reading of the stimulating articles of my acquaintance, Dr. Lally of Portsmouth Priory School, leads me to think this an excellent opportunity for bringing Lord Acton to the attention of some thoughtful Catholics who may not know him. Now I am sure that many of my historically minded fellow Catholics as well as most informed non-Catholics have long wondered why we have not been more appreciative of this great man's genius. I am afraid we have treated him in somewhat the same manner as we have done in the case of Erasmus, that Christian humanist who remained loyal to Rome, in spite of speaking out his mind on certain abuses of his day.

It is particularly distressing to one who is devoted to history, to justice, and to truth, to hear educated Catholics (and I have heard several!) assert glibly that Acton was an "Old Catholic" or a "Modernist." The fact is that a little investigation easily proves him always to have been an orthodox Catholic. If one studies his biography (and what a pity this has had to be compiled mostly by his ardent non-Catholic admirers!), one finds: that he once declared his Catholic faith "dearer to him than life itself"; that although he opposed the definition of the dogma of papal infallibility, he accepted the decree after its promulgation; that he went regularly to Mass and confession while regius professor of modern history at Cambridge University; that he died fortified by the last sacraments.

Lord Acton lived partly in an age when liberalism was in its birth pangs. The Church had to defend herself against radicals who would sweep all before them. To be perfectly frank, we must admit that for a time she found refuge on the side of reaction rather than on the side of liberalism. But this was not a permanent state of affairs, for styles in government change; whereas religious truth is absolute and immutable. To my mind, Lord Acton typifies the views of educated American and European Catholics of the present time. Like him, we of today combat intolerance, injustice and superstition in all forms. Although this statement is now a truism. Lord

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Acton preached the same views fifty years ago. He loved the Catholic Church and he loved freedom.

Accordingly, let us read more from the collected writings of this remarkable Catholic scholar! To those who really know him, he is one of the half-dozen tremendous intellects of nineteenth-century Europe. His articles (apparently Lord Acton knew too much to write what may be called a real book) teem with brilliant philosophical and religious observations quite germane to the liberalism of any age. Moreover, at a time like our own, when parliamentary government and democracy in general are in many parts of the world in eclipse, it seems peculiarly fitting to get some good political theory in defense of freedom. As we have come to appreciate Erasmus, also long misunderstood by good Catholics, let us also endeavor to rehabilitate Lord Acton. Trust Dr. Lally and others who have read him.

DAVID A. ELMS.

THE DAIRY INTEREST

New York, N. Y.

TO the Editor: Mr. Hobin, in a letter published in the April 9 issue of this magazine, takes violent exception to some statements in my article, "The Dairy Industry." At the time that I wrote the article I sought to present to your readers an impartial picture of conditions in the industry. With this view in mind I omitted many things of a sensational nature, but of doubtful validity, that would have lent color to my article. I confined myself to the presentation of facts that I had come in contact with. Since conditions vary according to localities, even in districts so close to each other as Brooklyn and Manhattan, I was prepared to be criticized for either minimizing or exaggerating certain practises but I did not expect to have any of the statements called false. I believe that in doing this Mr. Hobin acted too hastily.

For the past nine years my contact with the Middle-Western market has been indirect, depending upon occasional visits and corespondence, in addition to what I garnered from the press. Rather than tax the good-will of the editors and the readers of THE COMMONWEAL by asking them to accept me as an authority on the Chicago market I refer them to an article by Paul Mallon in the January 9 issue of *Today*. My knowledge of conditions in New York is direct. Daily I come in immediate contact with approximately one hundred drivers, not to mention numerous acquaintances outside of my own particular office. It was upon the information gleaned from these men as well as upon my own observation that I based the statement concerning the egg sales. Only a few weeks ago I was offered eggs by a driver at a price $.14 a dozen less than he would be required to pay for them. In a neighboring district a friend had the product offered to her at $.03 a dozen below the wholesale price on the condition that she buy a large quantity. She refused the offer because the independent neighborhood store was selling the same quality egg retail at a lower price. At my request some drivers, picked at random, read Mr. Hobin's letter and upon finishing it suggested that a week's experience on their routes would convince him of his error.

These cases are not isolated ones but are general. Although the companies do not openly countenance such practises, they are aware that such conditions exist, yet refuse to take means to abolish them. I feel safe in predicting that when, and if, the unions obtain recognition in New York one of the first steps will be to eliminate butter and egg drives, thus terminating a vicious practise that periodically costs the men loss of money and respect.

If the editors of THE COMMONWEAL are dissatisfied with my explanation I shall gladly furnish them with particulars proving the validity of the statements that Mr. Hobin questions.

ROGER KENNY.

ARE DOGMAS IMPORTANT?

Marquette, Mich.

TO the Editor: I enjoyed and derived much profit from a second perusal of Father Le Beau's informative and succinct article entitled "Are Dogmas Important?" in the May 25 issue of THE COMMONWEAL. When Father Le Beau asserts that the American mind refuses to assimilate or even grasp dogma because it is peculiarly individualistic I believe he hits the nail on the head. Whatever Americans cannot immediately comprehend after one glance they discard as useless, irrelevant. As far as listening to sermons on dogma or sermons on moral—there's a crazy kink in the American brand of human nature which causes one to doze on dogma and bristle delightedly on moral. And sermons on liturgy? Just apathy and sublime indifferentism. It's a fine thing all right, but why bother.

In a recent new book dealing with contemporary philosophic thought there appeared a chapter on "Revelation and Dogma," which gave decisive and accurate analyses of the indifferentism and apathy which characterize the American mind as far as dogmatic learning was concerned. Father Le Beau's article is an excellent study which might almost be said to have been inspired by a deeply critical survey of the material given in that chapter. In rereading this chapter in the light of THE COMMONWEAL article, certain sentences loomed. "The divine character of the Christian religion demands that it be quickly presented in terse, abstract and intellectual formulas. The more sacred a doctrine, the quicker it comes to be summed up in formulas unalterable in their meaning and wording. Christian doctrine is not an empty mold which the individual is free to fill with whatever pleases his fancy. It contains definite facts about God and His only-begotten Son, crucified and glorified. It cannot be communicated or comprehended unless clothed in clear and definite language" (Bandas, "Contemporary Philosophy and Thomistic Principles").

Our great educators are doing their utmost to show that moral and liturgy are builded on dogma. They are succeeding because they work with the Catholic child in mind. The new catechetics is just this. Dr. Bandas concludes the aforesaid chapter with the strikingly true statement that the Christian religion "must be a matter of truth before it can be a matter of love and sacrifice."

FRANCIS GRILL.

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BOOKS

The Social Sciences

Report of the Commission on the Social Studies. New York: Charles Scribner's Sons. Part V: Geography in Relation to the Social Sciences, by Isaiah Bowman, bound with Geography in the Schools of Europe, by Rose B. Clarke. $2.25. Part VI: Civic Education in the United States, by Charles E. Merriam. $1.75. Part VII: The Nature of the Social Sciences, by Charles A. Beard. $1.75.

SINCE the first three volumes of this report were reviewed in THE COMMONWEAL for November 24, 1933, the work of the commission fostered by the American Historical Association has aroused considerable interest in the educational world. The fact that these books are frequently quoted and referred to emphasizes their importance.

Dr. Bowman's book states: "Geographic science attempts to help recognize and trace the action of some of the recurrent social and economic forces that have physical relationships." The author has well succeeded in his presentation of the facts and problems involved. He tells us what contributions geography can make to the social sciences and does so very interestingly. Although the matter is drawn from wide sources of learning, the book will fascinate others besides professors and sociologists. The second study, by Rose B. Clarke, compares the different curricula introduced in several countries, and outlines the equipment used and some of the results obtained. After answering the question, "What can we learn from Europe?" she concludes her research with an extensive bibliography and a comparative curricula chart. A double index provides for both these treatises on geography.

"Civic Education in the United States" deals with the question how school education is related to the exercise of government. As such, the matter is of interest to all citizens. Dr. Merriam, who as professor of political science at the University of Chicago needs no further introduction, takes a broad view of the question and presents a number of important findings and conclusions but leaves the curriculum making to others. Perhaps, it is a wise thing to do so, at least for the present. The problems of American democracy, the new orientation, present trends in government, and idealism in government are but a few of the topics treated in a scholarly and interesting manner in the volume. Although the reader may not be in harmony with everything presented, for example, in the chapter on "Concurrent Agencies," he may peruse the book with profit. A critical bibliography is added as an appendix.

Professor Beard, who previously wrote "The Charter for Social Sciences," states in the present outline his ideas on the social sciences, not in general, but particularly in relation to objectives in teaching. With this in mind he seeks to bring to a focus contemporary thought about these sciences and to bring out their shortcomings as well as their possibilities of realization in education. To substantiate his view that the social sciences are ethical sciences,

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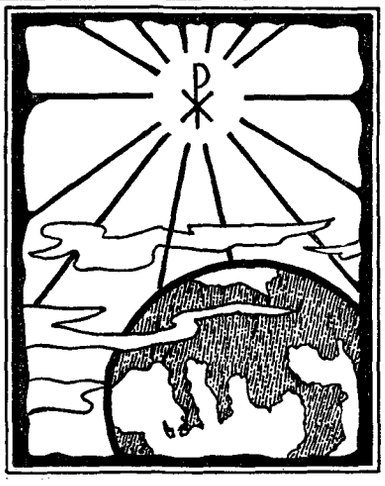

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he considers the enumerated sciences in detail. Historiography is to him an accumulation of dates, cultures, personalities, ideas and interests moving from the concrete to the general and again from the general to the concrete with some philosophy mixed with it. Explanatory chapters on political science, economics, cultural sociology, and recent trends are followed by conclusions bearing on the objectives and special problems concerned. The book is a good contribution toward clarifying problems connected with the teaching of social sciences.

KILIAN J. HENNRICH.

For Thoughtful Readers

Science and God, by Bernard Bavink; translated by H. Stafford Hatfield. New York: Reynal and Hitchcock. $1.50.

THE AUTHOR has an unusually broad understanding of philosophy, science and religion. Consequently the book is not easy to read; it presupposes a certain acquaintance with the developments of modern science and, what is infinitely more rare, both the ability and the desire to understand what they mean. Everyone, however, who is conscious of the present-day intellectual upheaval, and thinks it worth while to understand the change, will find here a mass of information and thought-provoking commentary.

It is not a physicotheological approach to God since it tries to maintain between science and religion the relation of distinction without opposition which the scholastics long ago established between the natural and the supernatural orders. But it does show the intimate connection between philosophical questions born of science, and theology. It maintains the separation between the two fields while emphasizing their point of contact. It overemphasizes, perhaps, the idea that the conclusions of science can open or close the way to God, so it should be noted here that that ascent, for most men, does not touch on science at all.

Still, there are many who know nothing of science or, more commonly, just a little, who are turned from religion by what they are told that science means. It is for this reason that this book is so valuable. No one who learns what modern science means can still say honestly that science turned him from God.

The first part of the book pictures the revolution of thought in the seventeenth century that gave birth to classical science. Then the gradual change is outlined. Electro-magnetic or "field" physics, the statistical method and the theory of probability, Planck, Einstein, all played their part until the classical concept of substance disappeared and with it causality. The change is too profound to follow here. It introduces the need of a mind continually operating in the universe and so disposes both of determinism and deism.

This part of the story has been told before, but the author continues into the realm of life, the existence of God and of free will. The application of the statistical method of physics shows that the apparent stability of all molecules is illusory, and in the extremely complex mole-

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cules of organic matter that defy precise analysis, variations are so probable that statistical laws break down.

The empirical uncertainty in modern physics depends upon experimental error plus the fundamental subatomic fluctuation. In highly organized living things the latter becomes so great that their actions cease to be predictable beyond a certain narrow limit, and biology becomes the study of a whole organism in its relation to its environment. The more complicated the "form," the less predictable its actions. Finally, in man, another critical limit is passed; "the human being comes into existence when this relationship extends, potentially at least, to the whole world."

The last chapters develop the connection between free-will in man and this translation into an infinite environment, as well as the need of an immanent Creator forever in contact with the world of His making. To quote: "For present-day physics, the contingency of being is distributed quite evenly over the whole course of the world. From this point of view, it is therefore meaningless to regard only an "initial state" as settled by God, and the whole remaining course as that of a "clock running down" (Reichenbach). A physicist, of course, is not of necessity compelled to arrive at a God as creator of the world. One can be satisfied to say that the world exists. But if we are willing to ask for an answer to the question of a creator, we may safely say that present-day physics renders the deistic notion of God meaningless; only a theistic or pantheistic concept is discussible."

The author well knows that his subjct is fraught with danger, but he believes that the apologetics of neutrality or of niggling criticism have turned away from Christianity. The time has come to be bold. The high priests of materialism have broken down as completely as many other authorities. The people know not to whom to turn. The intelligent scientific layman should be shown the meaning of science, so that he may do his part in passing on truth and in combating the arguments of the materialist. Those others, also, who blame science too broadly for irreligion and all other ills, should read this and ponder it well before rendering an indictment.

WILLIAM AGAR.

In Defense of a Queen

Mary, Queen of Scots, by Eric Linklater. New York: D. Appleton-Century Company. $1.50.

MARY OF SCOTLAND, of all women the most maligned, has of late years happily received rehabilitation of character. Could she have realized that after some three hundred years her problems would be appreciated and her honor reestablished in the form not only of scholarly treatises but also of popular drama and biography, her spirit must have been much comforted and supported in her troubles and tragic end.

Mr. Linklater's sketch of the unhappy queen would not have been among the least of those consoling works. The book is delightfully written as, indeed, all the Appleton biographies have been. The author makes use of the psychological arguments advanced to clear Mary

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of Darnley's murder and a host of other accusations. In so doing he has skilfully given his book an appeal that many readers of our day unfortunately relish too well. Mary's was a disposition which, although it delighted in impolitic friendliness, abhorred the carnal consummation of affection. Whatever course she may have followed, her objective was always to secure, if not for herself, certainly for her son, the English throne, which in the opinion of Catholic Europe was illegitimately occupied by Elizabeth. In her efforts Mary received no support in Scotland either from the Calvanistic fanatics or from the selfishly ambitious nobles, whether Protestant or Catholic.

John Knox as a sorry figure is truly presented in Mr. Linklater's pages: "He had two forensic gifts of great value: with the ease of a conjurer he could produce the Rock of Ages from under his beard, and with the skill of a cuttle-fish he could darken the atmosphere with an inky effusion of sophistries." Elizabeth also fares badly. Her cruel procrastination in signing the death warrant is rebuked in Mary's words: "One day you will have to answer for your charge, and I desire that my blood and my country may be remembered in that time." Then as later, in 1707, the Scotch deceived themselves: witness their yielding to the deceptive propaganda of Defoe in Scotland. Some doubt rests in the mind about how truly Mr. Linklater has caught the spirit in the verses which Mary wrote shortly before her death:

"O Domine Deus, speravi in te!
O care mi Jesu, nunc libera me!
In dura catena, in misera poena,
Languendo, gemendo, et genu flectendo,
Adoro, imploro, ut liberes me."

FRANCIS J. TSCHAN.

Modern Spanish Novelists

Novelistas Españoles Modernos, by José A. Balseiro. New York: The Macmillan Company. $2.50.

JOSÉ BALSEIRO is one of the younger poets, novelists and essayists of Spain. The first series of Mr. Balseiro's critical studies, which received remarkable recognition from such widespread sources as Unamuno and Marañón in Madrid to Mario Puccini in Rome, Jean Cassou and Marcel Brion in Paris and Geers in Holland, was crowned by the Spanish Academy; the second resulted in his election to a corresponding membership in that body; and the third is before us for review. Here at last diverse and comprehensive material on nine great novelists, scattered during a generation through periodicals, pamphlets and books in five languages, is for the first time made available and attractive.

"Novelistas Españoles Modernos" is in a sense a background for the contemporary studies in "El Vigía," which it follows in point of publication. This latest work takes into the last decades of the nineteenth century and the opening years of the twentieth the same vivifying and invigorating criticism with which Mr. Balseiro illuminated the living scene. Here we have studies on Juan Valera, José Maria de Pereda, Pedro Antonio de Alarcón, Benito Pérez Galdós, Emilia Pardo Bazán, Luis Coloma

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and Jacinto Octavio Picón, Leopoldo Alas ("Clarín"), and Armando Palacio Valdés—writers whose reputation was fixed between 1870 and 1900. Only one—Palacio Valdés, in his eighty-first year—is still living. In each instance Mr. Balseiro gives first a brief biographical sketch of the author, followed by a detailed and penetrating analysis of his works, considered chronologically; and a bibliography. In both biographical and bibliographical detail Mr. Balseiro merits especial commendation, since his researches have resulted in the correction of several points of date and fact. The bibliographies are the most complete to date for the authors represented.

The fact that "Novelistas Españoles Modernos" appears in the trim uniform of Macmillan's Hispanic Series, primarily intended for advanced university classes in Spanish, does not detract from its value as a sound and civilized appraisal of that group which made the Spanish novel from 1870 to 1900 the most sagacious, varied and living document in European literature. It is a strange fact that relatively little has been done hitherto to bring together just critical estimates of the work of these writers. José Balseiro, with the viewpoint of a Spaniard tempered by two generations in Latin America, and at the same time of a cosmopolitan wholly in the modern spirit, has written a vigorous and enlightening book.

MUNA LEE.

GALLOPING KATE

Superstition Corner, by Sheila Kaye-Smith. New York: Harper and Brothers. $2.50.

"THE ROMANCE OF KATE ALARD," as the jacket subtitles this latest novel of Sheila Kaye-Smith, is indeed a thrilling romance—tragic in its conclusion, which yet is, like the conclusion of Rostand's "Cyrano," more than happy. Kate, a hard-riding, tomboyish young woman of Elizabethan Sussex, is caught in the anti-Catholic furor that swept England at the time of the Armada. Daughter of a Protestant mother and a father who had, after a long struggle, abandoned his Catholicism to avoid fines or possible worse punishments, "galloping Kate" held to her religion despite her parents' protests and the dangers around her. Her pastor held his church through vicissitudes, like the famous Vicar of Bray, by changing with the country, assuring himself always that his motives were excellent, and that there wouldn't be half so much trouble about religion if it weren't for those stubborn, hot-headed martyrs.

In reading "Superstition Corner" you will come as close as most of us are likely to get to witnessing martyrdom. The description is rather too vivid for comfort. And, though it is called a romance, this is not a comfortable book. It is hard and vigorous as Kate herself, and as Elizabethan England. Laughter and love and blood and fire and mob fury whirl through it, tearing Kate from her home to join her brother, a young priest just back from Rome and expecting the early death that was the lot of priests in England at that time. The book is the May choice of the Catholic Book Club.

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Briefer Mention

The New Leisure Challenges the Schools, by Eugene T. Lies. New York: National Recreation Association. Cloth, $2.00. Paper, $1.50.

SHALL recreation enrich or impoverish life? This is the question the author answers by outlining what the schools are doing and what they might do in meeting present-day leisure-time requirements. Findings and facts on physical education, reading, drama, music, arts, handicrafts, nature, social and other activities are presented with pertinent observations. Additional chapters treat of after-school hours, vacation time, evening schools and adult recreation. Several valuable appendices and indices conclude this volume of 326 pages. This is an excellent book in every respect and will be highly appreciated by school authorities, teachers, recreation leaders and all who are interested in leisure and its recreational and cultural aspects.

A Journal of These Days, by Albert Jay Nock. New York: William Morrow. $2.75.

ALBERT JAY NOCK is a single-taxer, a cultivated and disillusioned follower of Henry George. This informal diary, covering the disturbed period from June, 1932, to December, 1933, exhibits a most remarkable attitude toward civilization and toward the duties and pleasures of man. Only a good people, the journal maintains, can have a good political and economic government, and since we are not good enough to have a system based on the single tax now, and probably won't be for at least 50,000 years to come, a cultured man might just as well overlook the public scene. Mr. Nock does this, however, only partially, so his diary does not seem ridiculously out of touch with the world even if it does contain an unusual proportion of non-economic interest. It is stimulating to see challenged, in the most confident manner imaginable, innumerable of the loose assumptions of the dominant mode of thought.

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